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Editors of The Spectator

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109 Receive S.U. Scholarships



Alva Wright Gerald Baydo Pat Subica Thomas Ozretich MaryJoan McGrath Sam Riley Theola Gilmore Jeff Susbauer Mary Kay Owens

The nine juniors pictured above are the top academic scholarship winners in their class.

One hundred and nine freshmen, sophomores and juniors have received full and partial-tuition scholarships for the 1963-64 academic year. Those earning scholarships are:

JUNIORS: Gerald Baydo and Patricia Subica, history; Thomas Ozretich and John McCloskey, chemistry; Samuel Riley, English; Jeffrey Susbauer, banking and finance; Howard Matthews, electrical engineering; Edward Riel, mechanical engineering; William Clark, pre-med; John Kerry and Patricia Brady, political science.

Alva Wright and Mary Kay Owens, mathematics; Margaret Daeges, Maureen Hakker and Diane Bruhn, language; Mary McGrath, Theola Gilmore, Linda Simpson, Anastasia Ivanoff, Kathleen Lynch, Hermine Soler, Patricia Hunt, Phillis Mullan and Jane Allen, education; Darlene Schroedl and Sallee McCormack, nursing; Bonnie Farrell, sociology; Sally Ostrander,

art; Susan Black, psychology, and Kathleen Baginski, biology.

SOPHOMORES: Michaelinda Husband, Susan Hankey and John McGann, English; Diane Wilde, medical technology; Sheila Fisher, Ann Curfman and Nicole Cromarty, language; Mary Ann Kertes, Margaret Roney, Anthony Blozinski and Lawrence McKnight, mathematics; Clare Lentz, Anne Greeley, James Picton and Kerin Dunn, education; Mary K. Kimble and James DuRuz, sociology.

Sydney Andrews, Judith Bezy, Frederick Burich, Bruce Weber, honors programs; Jeanne Moenig, James Hasslinger, Clyde Peterson, first humanities; Paul Hill, Charles Fox, Kaethe Ellis, Gail Fuller and Jose Ricard, political science; Gile Downes, Sam Sperry and Dennis Vercillo, history.

Pat Andrew, philosophy; Andrea Sledge, Colleen Corwin and Alice Helldoerfer, psychology; Ludovic Perry, arts and sciences; James Raisio and Gerald Bosi, electrical engineering; Michael Beers, commerce and finance; Andriano Pasion, mechanical engineer-

ing, and Lloyd Dodd, economics.

FRESHMEN: Stephen Haycox, Barbara Zach, Theresa Zipp and Mary Mosey, history; Gregory Williams and Carrol Pease, chemistry; John Ehrenberg and Stephen Lundquist, electrical engineering; James Fritzen, Donald Sovie, Judith Hanlon, Bobbie Wong, Judith Annable, Susan McWalter and Linda Paradis, first humanities.

Gerald LaCava and Susan Denman, mathematics; Dan Hoffa, insurance and real estate; Robert Alexander and Charles Owen, pre-med; William Almon, sociology; Larry Mason and Edwin McCullough, pre-law; James McNeil, physics; Michael Parks and Marjorie Crow, journalism; Anne Kelly, philosophy.

Mary McIlraith, English; Cecelia Baker and Mary Derig, nursing; Susan McMahon, language; Sharon Wickman, home economics; Barbara Klein and Margaret Passanisi, psychology; Marcia Waldron, political science, and Donna Wilde, medical records.

All scholarship winners will be notified by letter early next week about the details of their awards.

Small Vote Determines Finalists for Senate

In the primary elections yesterday, 622 votes were cast for five senatorial positions.

Finalists for senior position No. 5 are Wally Toner (44) and Sharon Stanley (41) who won over Jodi Rotter (23).

Bart Irwin (103) topped the race for junior senate position No. 1. The second place went to Charles Fox (58) in a close contest with Valerie Volta (53).

Three sophomore senate positions were decided in the primary.

Position No. 2 went to Steve Hopps (137) followed by Jerry Harnish (77), Terry Zipp (71) and Kathy Robel (12).

Top vote-getter for position No. 4 was Kathy Keeley (196). Her opposing candidate will be Steve Starbuck (64). The other

contender, Jerome Mylet, received 32 votes.

Patty Noonan (164) and Mike Parks (73) will vie for position No. 5. Their opposition was Robert Ramseth (60).

Final elections for senate positions and class offices are scheduled for next Thursday.

There will be a meeting for all final candidates at 12:15 p.m. today, in the Chieftain lounge.

Senior Breakfast

Tickets for the senior class breakfast, scheduled for June 2, in the Spanish Ballroom of the Olympic Hotel, go on sale today at 1 p.m. in the Broadway bookstore. They are also available from senior class officers, Dick Peterson, Chuck Verharen and Jeanne Hawksford. Senior awards and Loyalty Cups will be presented at the breakfast.

U.S. Political Issues Discussed Tomorrow

By R. LEO PENNE

The John Birch Society, the 1963 legislative record and political parties will be the general topics covered by more than a dozen of the state's outstanding practical and academic political experts in tomorrow's Political Issues Conference, Washington—1963.

John J. O'Connell, attorney general, will be the featured speaker tonight at a "kick-off" dinner at the Casa Italiana Restaurant.

THE CONFERENCE proper will open tomorrow at 9:30 a.m. with welcoming remarks by Dr. Charles La Cugna, head of S.U.'s political science dept. The three conferences will run simultaneously at 10 and 11:30 a.m. and 2:30 p.m. in the Pigott Bldg.

According to chairman Neal Supplee, "The public is invited and welcome. The experts are already expert and the conference will be a success only if we can bring some understanding of politics to the layman."

The conference, sponsored by the S.U. and Washington State Young Democrats, will consider each of the three main areas through bi-partisan panel discussions. Those on the panel for "Political Parties and Party Responsibility" are Frank Keller, Wash. State Democratic

Party Chairman; Sr. Mary Christopher, FCSP, of S.U.'s political science dept., and Norm Ackley, King County Democratic state representative.

"**THE 1963** Legislative Accomplishments and Failures" will be discussed by John L. O'Brien, House Democratic minority leader; Slade Gordon, House Republican assistant floor leader; John Cherberg, Lt. Governor and Senate President; Dr. Hugh Bone, from the U.W. political science dept., and Joel Pritchard, Republican state representative.

The discussion on "The John Birch Society: Its Effect on Society Today" will be headed by John Goldmark, former Democratic state legislator from Okanogan; Keith Campbell, Democratic state legislator from Spokane, and Fred Tausend, assistant Attorney General.

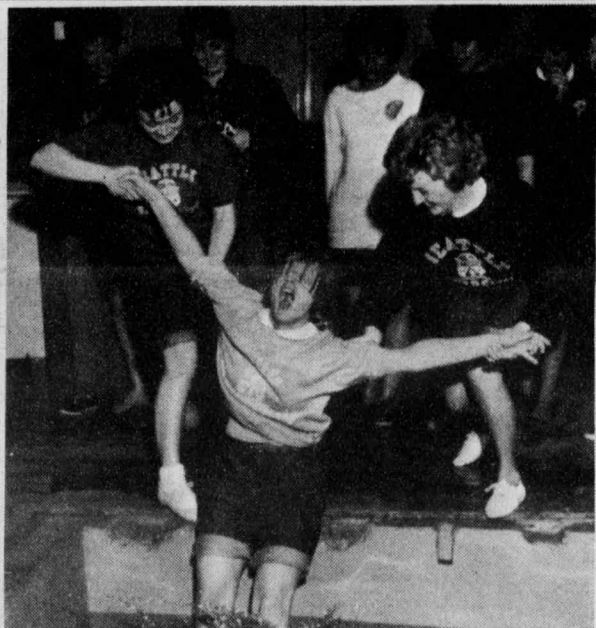
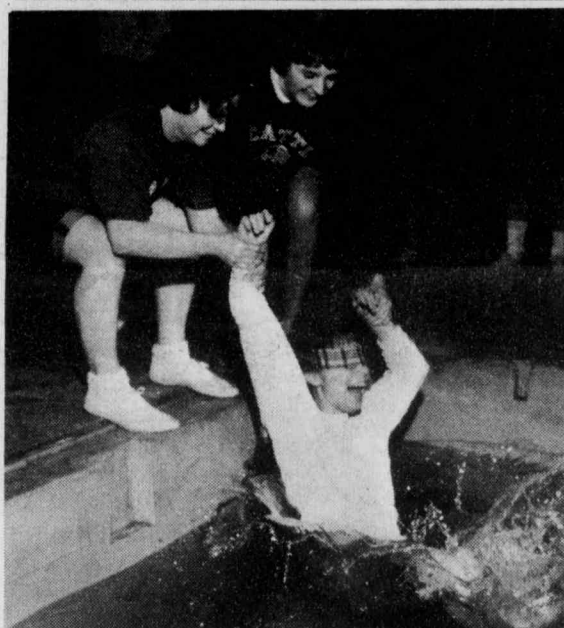
In addition to the Political Issues Conference, there will be a State Board of Directors meeting of the Young Democrats to which all Y.D.'s are invited.



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Seattle, Washington, Friday, May 10, 1963

No. 49



—Spectator photo by Jim Haley

SPLISH-SPLASH . . . Spurs are taking a bath. New Spurs are initiated in the small pool in the Teatro Inigo (little theatre). The girls were led to the pool blindfolded, told to sit on the edge and then dunked!

After their ordeal they spent the next hour bailing out the pond. "Executing" the victims are (from l.) Pat Pressentin and Margie Byrne; victims are (from l.) Terry Zipp and Denny Williams.

Fine Arts Symposium Offered

By VINCE BARTRAM

"The impact of the fine arts on modern life" is the theme of a Fine Arts Symposium to be offered June 17 to July 26, at S.U.

Through exploration of the structure and function of the fine arts, six experts will aim at an understanding of each art. Special attention will be given to the impact of the arts on modern culture. Symposium members will have the opportunity to probe the interrelationships between the arts.

SIX EXPERTS, under the supervision of the English dept., who will conduct the symposium are: Choreography and the dance, Ilona Killian; music, Joseph Gallucci; theater, Fr. James Connors, S.J.; drawing and painting, Nikolas Damascus; poetry and fiction, Fr. Thomas O'Brien, S.J., and drama, Dr. David Downes.

One week will be devoted to

each of the six divisions, with the symposium meeting daily at 1:30 p.m. for 90-minute sessions. The sessions will be held in Teatro Inigo, the little theater on campus.

FIVE CREDITS (Ed 403-A) may be earned for the symposium. The cost, when taken for

credit, is \$25 plus fees incident upon registration. Within limits of the studio's capacity, individual sessions will be open to the public without charge. No academic credit will be given to unregistered visitors.

Technical proficiency in the arts is not a prerequisite for those who attend the symposium.

Nation-Wide Honorary Taps 11 Senior Women

Eleven members of S.U.'s class of '63 have been nominated and accepted by Kappa Gamma Pi, national Catholic graduate women's honorary.

Joan Newell, Sharon Missiaen, Margaret Raney, Kathleen Kelly, Ann Huetter, Marilyn Owens, Gerri Derig, Margaret Hanks, Ann MacQuarrie, Jan Greenfield and Mary Elayne Grady have qualified with the neces-

sary 3.46 or above g.p.a. They were approved by the faculty to receive this "acknowledgement of excellence in both scholarship and leadership."

Installation is scheduled for May 26 at Fort Lawton. Mrs. R. C. McLaughlin, national president, will present the certificates, according to Miss Agnes Reilly, dean of women.

—Special Features in Today's 16-Page Spectator—

Fr. Lemieux's 15th Year at S.U. - pp. 2-3; Text of Encyclical - pp. 5-11

Fr. Lemieux President 15 Years

May 14, 1958, Seattle College was accredited as a university and the Very Rev. A. A. Lemieux, S.J., was named president.

Today, fifteen years later, the name of Fr. Lemieux and Seattle University are synonymous.

THE YEARS between 1948 and 1963 have been busy ones. Progress and excellence are busy words, exhausting words, worthwhile words.

Who is the man who lived them?

Albert A. Lemieux was born in Wallace, Idaho, Sept. 13, 1908 to Mr. and Mrs. Albert Lemieux. He attended Loyola High School in Missoula, and after graduation entered the Society of Jesus.

HIS EARLY degrees were a B.A. and an M.A. from Gonzaga in 1931 and 1932, and a Licentiate in Sacred Theology from Alma College (Calif.) in 1939. From 1940 to 1943 he worked for his Ph.D. at the University of Toronto. His major was philosophy; his minor, social psychology.

While dean of the graduate school of philosophy at Mount St. Michael's in Spokane (1943-1947), he completed his work for the doctorate and received it from Toronto in 1945. The year before he became president of S.U., Fr. Lemieux was dean of the faculties at Gonzaga.

The facts indicate an intelligent man, motivated by a love of God and possessing outstanding qualities of leadership. The story behind the facts is more difficult to get, because Fr. President likes to talk about Seattle University, not about Fr. Lemieux.

WHEN ASKED what his hobbies were, Father said "French" without any hesitation. He took a class in French from Madame Marchand last year, but had to drop later on to "raise money for the library."

"What was your grade, Father?"

Oh, you'll have to ask Madame Marchand."

The questions of hobbies is redundant, for Fr. Lemieux's time is hardly his own. Besides the innumerable tasks connected with running a university, he is moderator of the S.U. Guild, consulter in the Sister Formation program, sec-

retary of the Governor's Committee on Higher Education, on the board for the Seattle Urban League and moderator for Daughters of Mary at Forest Ridge.

THE FACT that he is active in community as well as university affairs was acknowledged in 1957 when he was voted Seattle's First Citizen.

When asked what he considered the high points of his 15 years as University president, Father included: The completion of Marycrest, "the most imposing building on campus at the time"; the closing of 10th Street, and then Spring Street to through traffic, "before it was like a freeway in front of the school"; the decision of the faculty to remain living in the old English and language houses so the students could build a new student union building. "I think what everyone forgets is the sacrifices made in the early years to build Seattle College and Seattle University"; the time Mr. Pigott walked into Father's office and donated \$500,000 towards the Commerce and Finance building"; the accreditation of nursing, chemistry and engineering departments on campus by national organizations; and the signing of the student pledge for the new library.

Looking over the campus now, it is difficult to believe that when Fr. Lemieux was made president there were three buildings—the liberal arts bldg., the old science bldg., and the engineering bldg. Twenty-seven hundred students were attending school in those three buildings. It was so crowded that Father President's secretary, closeted in one-third the space she has now, was also mail clerk and in charge of the switchboard.

THE CHANGES have come because Fr. Lemieux has a very definite idea about where the University is going.

"We are aiming for excellence—an outstanding undergraduate college as well as graduate work in some restricted area. We want quality faculty and stricter admission requirements."

"Aiming for excellence . . ." a fine credo for the man, the priest, the administrator who is living his life by it.



The man and the University



Fr. President (left) takes advantage of the spring weather for a walk around the campus. But much of his working day is spent in his office (below) in the L.A. Bldg.



Signing of the student pledge for a new library



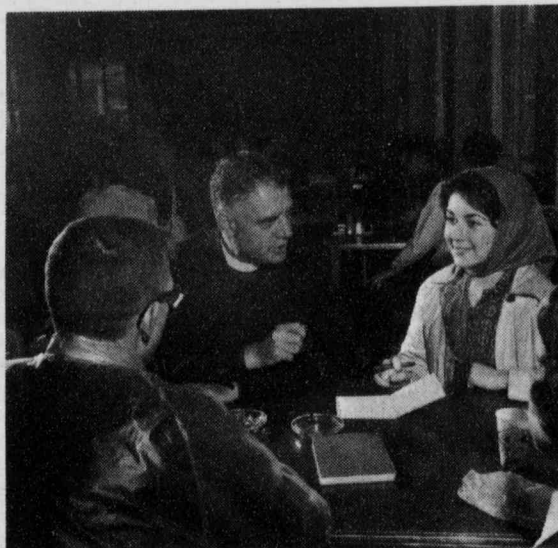
Assisting at graduation ceremonies



Attending a student tea

The Man and the School:

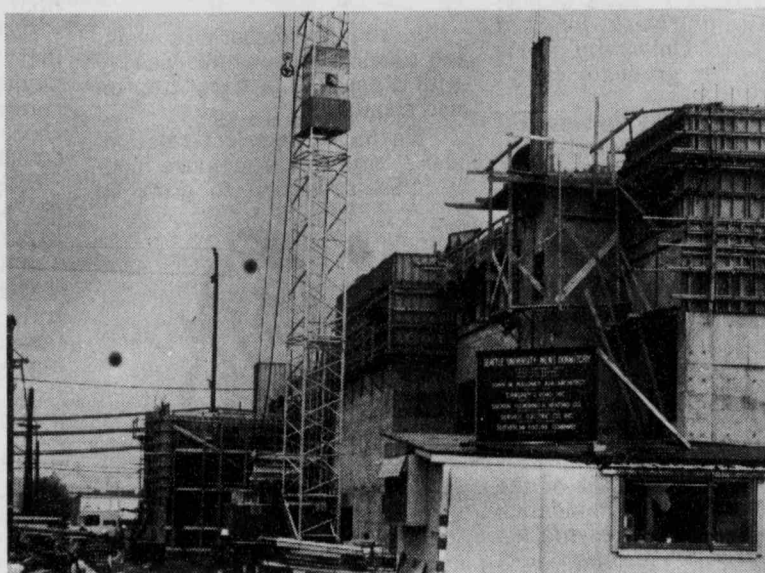
A History of Growth and Progress



An interest in students and student life makes Father President popular with the students. Every day he takes time from his busy schedule to visit the Chieftain and talk with the students and personnel (see top pictures). In 1961 he took a class in French from Madame Marchand. Commented Madame: "He was a good student. He always got his homework in on time" (see picture on right).



Buildings on their way up have been a familiar sight during Fr. Lemieux's years as president. The new men's dorm, Bellarmine, completed in 1962, was the latest building project completed by the University.



They helped bring S.U. fame



Decisions in the office

1948

- Very Rev. A. A. Lemieux, S.J., becomes president of S.U., May 14.
- Seattle College becomes Seattle University May 14
- S.U. golden jubilee November 16

1949

- Three new women's, one new men's residence halls open (now unused)

1950

- Seniors initiate \$30,000 endowment fund for University

1951

- Fall enrollment 2,392 including afternoon and evening classes
- ROTC accepted at S.U.
- Psychiatric clinic established

1952

- Fall quarter enrollment 2,862 including afternoon and evening classes
- Johnny O'Brien selected All-American cager

1953

- Student union building opens May 25

1954

- Fr. McGuigan and Fr. Kelley named vice presidents of S.U.
- Marycrest opens to 310 coeds
- Construction begins on Loyola and Xavier Halls
- Xavier opens Sept. 21

1955

- Fall enrollment 3,180 including afternoon and evening classes
- Loyola Hall, Jesuit residence, completed

1956

- Loyola dedicated Easter Monday, April 2
- Construction begins on Pigott Building

1957

- Very Rev. A. A. Lemieux, S.J., voted Seattle's First Citizen
- Pigott Building dedicated
- Plans announced for proposed library, science building (Bannan), and gym-armory

1958

- Very Rev. A. A. Lemieux, S.J., honored by alumni at president's luncheon, Feb. 8
- S.U. Chieftain cagers take 2nd place in NCAA national tournament
- 20 new instructors added to faculty (six Jesuits, 14 lay)
- S.U. initiates full Sister Formation program
- Elgin Baylor selected All-American

1959

- Building fund exceeds \$1 million
- Providence Heights, College of Sister Formation begins

1960

- Plans released for new science building

1961

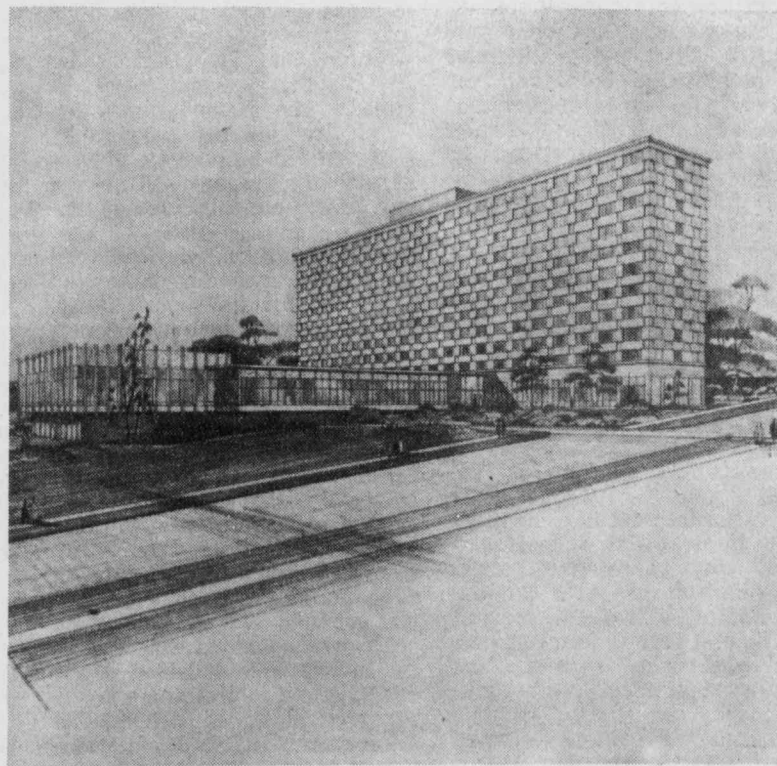
- New men's dorm plans announced
- S.U. announces college boards to be required for admission
- Honors program awarded \$117,000 Ford grant
- Bannan Building completed

1962

- Bellarmine Hall completed
- Students vote \$1.65 million library pledge

1963

- Plans announced for new mens' dormitory
- Fall enrollment 3,858 including afternoon and evening classes



Looking forward—next men's dorm

SEATTLE *Spectator* UNIVERSITY

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ADVISER: Fr. Francis J. Greene, S.J.

Father, Leader, Friend

When someone opens a door for us, gives our car a shove, or does a similar favor, we are quick to say "Thank you." But in the case of those who are doing the "big" favors for us, the favors that last for years, we may not say "Thank you" as often as we want.

We felt that the fifteenth anniversary of Fr. Lemieux's presidency at S.U. gave us as students an opportunity to express a token of our appreciation for all he has done for us, for all he means to us. Sometimes an editorial writer may wonder how many share his opinion. But when he writes a sincere "Thank you to Fr. Lemieux for 15 years," he knows he speaks for all the students.

FEW COLLEGE presidents could equal Fr. Lemieux's record. Many have extended their campuses, some have lifted the academic standards and spirit, and others have brightened the public image of their universities. That Fr. Lemieux has combined all of these achievements is well known. That he has added to them all the spirit of a real friend is known by the students. And it is this last point which makes Fr. Lemieux mean so much to us.

Sacrifices, problems, worries, decisions—they combine to make the president's office an exhausting burden. The president feels the pressure from the administration, the public, the faculty and the student body—and the pressures often conflict. Despite our deep affection for Fr. Lemieux, we pray he will continue to bear these woes for many years.

SOME UNIVERSITY presidents feel that students only want them around to pat their heads or behinds. Such is not the case here. The students of S.U. miss Fr. Lemieux when he is gone and welcome him when he returns, because he means a lot to them as father, leader and friend. The smile on the mall and the noontime greeting in the Chieftain indicate that Fr. Lemieux is a president whose dominant thought is the student as a person, and not as a statistic.

His 15 years here is something of a record. The physical accomplishments can be measured; the more important feature—the attitude Fr. Lemieux has developed in the students—cannot be graphed. But we know it has been amazing—and we are deeply grateful.

POSSIBLY WE may return for another celebration on May 14, 1973. There may be so many advances that we will not recognize the campus. The one familiar thing we will look forward to seeing will be in the president's office, or maybe on the mall, or possibly in a new student union—and that will be Fr. Lemieux. Our congratulations on these past 15 years, Father, and our deep thanks.

Swiss Schools and Ours:

Why Theirs Are Better

By Admiral Hyman G. Rickover, (Little Brown and Company, New York, 1962), \$3.95, 219 pp.

By JAMES NAIDEN

Since the fall of 1957, when the Soviet Union hurled Sputnik I into orbit, there has been an urgent cry for improvement in the American educational system. To better the quality and the quantity is the ideal, yet how to do it is an acute problem. The possibility that the Russians might surpass the Americans in science and technology (and—by some form of witchcraft—win the "cold war") has been a virulent warcry for those who think with literal, if not univocal, minds. This is not to say that the Russians cannot or will not surpass us, for the possibility remains that by a supreme effort on their part and by inertia on our own, they could very well leave us behind.

This is the concern of Admiral Hyman G. Rickover, who voices his interest in a comparative study, *Swiss Schools and Ours: Why Theirs Are Better*. The Admiral compares the educational system of Switzerland and its end results to the American educational system. The Swiss system, according to Rickover, may be studied in four representative cantons—Basle, Berne, Geneva and Zurich—all of which are urban. It is in a

in retrospect

canton such as one of these that there is "a strong sense of responsibility to provide the young people with both general and specialized training."

IT IS, FURTHERMORE, the utilization of human potential to which the Swiss educational system addresses itself. Rickover includes a thorough description and analysis of the educational structure in Switzerland. He stresses that the end result desired of the "elementary" and "maturity" levels is a complete, well-rounded individual—able to assume the responsibilities of a university education and succeed.

In comparison, the Admiral adamantly condemns American education for its superficiality. The educational system in America can only reflect the general culture of the country. Is this univocal thinking? Perhaps—but the Admiral's point is well taken.

Here in the richest and most powerful nation in the world, we cast aside those who do not make the mark—in many instances because of the lack of educational facilities or financial support. Switzerland, on the contrary, has an extremely modest society and makes a determined effort to promote a rigorous system of education. The difference is that the Swiss system is compulsory whereas ours is not. Thus we have the end re-

sult in the university itself: "From the maturity schools down to the elementary grades, the university bears upon curricula; it is the summit of the whole enterprise, its foundation and capstone. It represents the highest goal in education and, since this goal must not, through inadequate schooling, be barred to anyone, the university indirectly sets a standard upon which all education is built."

ADMIRAL RICKOVER does not suggest that we emulate the Swiss educational system, but that we adopt its positive attitude. We should, he argues, try to train our teachers and administrators with a higher degree of proficiency in their respective fields. Then the process of intensifying the curriculum can begin in earnest—with greater expediency, if not efficiency.

We can learn from the Swiss example—this is Rickover's thesis. It is true that ours is a more complex society, but perhaps the Swiss, with their pacific and expedient, yet progressive and thorough educational system, can serve as an example to those who would try to correct the vacuum in American education.

For it is the American educational system which must inevitably meet the final test.

Rickover's book, therefore, should be studied with the utmost scrutiny—which it deserves.

Encyclical Seeks Modern Leaders

(Editor's note: Fr. John Fitterer, S.J., dean of the College of Arts and Sciences, wrote the following explanation when he learned that Dick Otto, speaking for the Sodality, had requested The Spectator to reprint the whole text of Pope John XXIII's encyclical, "Pacem in Terris." The Spectator was able to reprint the long letter because of a special financial arrangement with Grange Printing Co., because the Sodality bore the extra cost of the pages and because Gene Esquivel spent seven hours laying out the pages. The Spectator is grateful to all. Otto has recommended that those who do have their own copy of the encyclical save pages 5 to 12 of this paper because it will be required reading in many areas).

When students and non-students ask me what is the difference between public and private college and university education, I reply that a private institution of higher learning has a specialized function in our free society. That function is to train for intellectual and moral leadership.

Public institutions of higher learning are not wanting in these same characteristics, but I believe a university like our own gives a personal touch through classroom and outside student-faculty relationships that more readily brings forth the best efforts in our undergraduate scholars towards intellectual and moral leadership.

After all, Seattle University's academic and cultural goals for all its students are based on the ideal of leadership in the intellectual virtues portrayed by Christ, King and Leader, in the Gospel episodes of Matthew, Mark, Luke and John.

IN CHRIST we all find the qualities of selflessness, giving, enthusiasm, a thirst for knowledge and truth, intellectual convictions, moral and religious formation, generosity and the reason for suffering and pain—all important virtues for the real leader. And since a Catholic university is also a house of intellect, it should nurture intellectual and moral leaders based on such a model as Christ.

However, intellectual, moral and religious leadership must be placed in a modern setting. In the recent encyclical of Pope John XXIII, "Pacem in Terris," I see an appeal for this leadership of which we have been writing in the light of modern political, social, economic and cultural changes. Few documents have stated so clearly the need and demand for intellectual and moral leadership in world affairs than this April 11, 1963, encyclical of Pope John.

I CONGRATULATE the officers of Seattle University's Sodality programs for printing this important and timely document. The editors of The Spectator are wise and thoughtful in permitting their publication to be used for such an intellectual and apostolic venture into the social, economic, moral and religious issues facing modern man.

It is my sincere hope that every reader will save his or her copy of the encyclical and that a number of student-faculty seminars and discussions relating to its contents may take place on campus during the next academic year. To read and ponder the message of "Pacem in Terris" will be a true sign of our intellectual and moral leadership in Seattle University's house of intellect.

carbon copy

Odds an' Ends and Then Some

by judy king

Spec staffers are used to hearing unusual requests over the phone . . . but the call last week really tied it:

"Hello. This is the Catholic information service. Could you tell us where we could find the history of the early Church in Wenatchee?"

Some parents just refuse to get involved. Leo Penne, senior, had been waiting weeks for word from St. Louis University on his application for graduate study.

MONDAY NIGHT he was still at school when he heard some S.U. students had received let-

ters from St. Louis. He made a running grab for the phone and called home:

"Did I get any mail today?"

"Nope."

"Are you sure?"

"Well, nothing much, just some letter from some dean from some college in Missouri."

AFTER THEY picked him up off the floor, Leo learned that he had been accepted.

Christel Brellochs was walking around campus Wednesday with Renard, the baby fox, on her shoulder.

"We have a perfect relationship," said the sophomore fondly. "She's waiting to grow up

The tapping of new Spurs last weekend brought reminiscences of what lengths the girls have gone to making sure a new member is on campus the morning she is to be tapped.

THE CLASSIC EXAMPLE of skull-duggery occurred last year when one of the freshmen was planning to go home the weekend the tapping was planned. The help of Jim Bradley, then ASSU president, was enlisted.

He called the coed, told her that President Kennedy was paying a surprise visit to the campus and that she had been chosen to be on the welcoming committee.

"Now the thing is," said Bradley solemnly, "this has to be kept absolutely secret. Don't tell a soul."

The excited girl canceled her train ticket home and spent half the night ironing clothes for the big occasion.

IT WORKED OUT just fine. Next morning about 4:15, Spur members burst into her room for the surprise tapping.

"I'm really flattered," said the coed, "but I can't go on the picnic with you."

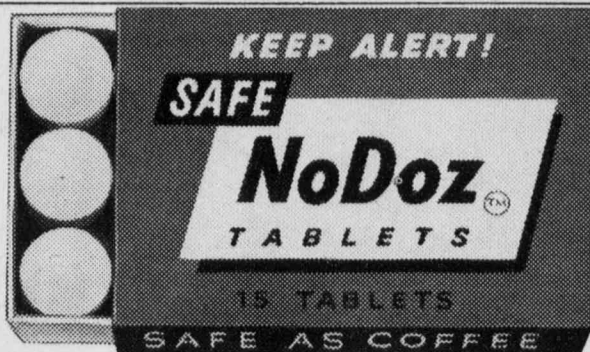
"Why not?"

"Well . . . it's a secret."

It took a lot of talking, plus a phone call to Bradley at 5 a.m. to convince her the whole thing had been a hoax.



so she can have me for dinner and I'm waiting for her to grow up so I can have a fox collar."



THE SAFE WAY to stay alert without harmful stimulants

NoDoz keeps you mentally alert with the same safe refresher found in coffee and tea. Yet NoDoz is faster, handier, more reliable. Absolutely not habit-forming.

Next time monotony makes you feel drowsy while driving, working or studying, do as millions do . . . perk up with safe, effective NoDoz tablets.

Another fine product of Grove Laboratories.

Complete Text of Pope John's Encyclical

Following is the text of the encyclical "Pacem in Terris" (Peace on Earth) of His Holiness, Pope John XXIII in which he gives mankind a new blueprint for peace and calls for disarmament, a ban on nuclear weapons, elimination of racism and voluntary establishment of a world authority capable of upholding the common good on a worldwide scale. Dated Holy Thursday, April 11, 1963, it was released by the Vatican Press Office on April 10.

Encyclical letter of His Holiness John XXIII, by Divine Providence Pope, to the venerable brothers the patriarchs, primates, archbishops and other local ordinaries in peace and communion with the Apostolic See, to the clergy and faithful of the whole world, and to all men of good-will, on establishing universal peace in truth, justice, charity and liberty.

To our venerable brothers the patriarchs, primates, archbishops, bishops and other local ordinaries in peace and communion with the Apostolic See, to the clergy and faithful of the whole world and to all men of good-will: Pope John XXIII; venerable brothers and beloved children health and apostolic benediction.



Introduction

ORDER IN THE UNIVERSE

Peace on earth, which men of every era have most eagerly yearned for, can be firmly established only if the order laid down by God be dutifully observed. The progress of learning and the inventions of technology clearly show that, both in living things and in the forces of nature, an astonishing order reigns, and they also bear witness to the greatness of man, who can understand that order and create suitable instruments to harness those forces of nature and use them to his benefit.

But the progress of science and the inventions of technology show all the infinite greatness of God, who created the universe and man himself.

He created all things out of nothing,

pouring into them the abundance of His wisdom and goodness, so that the holy psalmist praises God in these words: "O Lord, our Lord, how glorious is your name over all the earth." Elsewhere he says: "How manifold are your works, O Lord! In wisdom you have wrought them all!"

God also created man in his own image and likeness, endowed him with intelligence and freedom, and made him lord of creation, as the same psalmist declares in the words: "You have made him little less than the angels, and crowned him with glory and honor. You have given him rule over the works of your hands, putting all things under his feet."

Every Man Is a Person With Rights and Duties

First of all, it is necessary to speak of the order which should exist between men. Any human society, if it is to be well-ordered and productive, must lay down as a foundation this principle, namely, that every human being is a person, that is, his nature is endowed with intelligence and free will. By virtue of this, he has rights and duties of his own, flowing directly and simultaneously from his very nature, which are therefore universal, invariable and inalienable.

If we look upon the dignity of the human person in the light of divinely revealed truth, we cannot help but esteem it far more highly. For men are redeemed by the blood of Jesus Christ, they are by grace the children and friends of God and heirs of eternal glory.

RIGHTS

The Right to Life and a Worthy Standard of Living

Beginning our discussion of the rights of man, we see that every man has the right to life, to bodily integrity and to the means which are necessary and suitable for the proper development of life. These are primarily food, clothing, shelter, rest, medical care and, finally, the necessary social services. Therefore, a human being also has the right to secur-

ity in cases of sickness, inability to work, widowhood, old age, unemployment, or in any other case in which he is deprived of the means of subsistence through no fault of his own.

Rights Pertaining to Moral and Cultural Values

By the natural law every human being has the right to respect for his person, to his good reputation, the right to freedom in searching for truth and in expressing and communicating this opinion, and in pursuit of art, within the limits laid down by the moral order and the common good. And he has the right to be informed truthfully about public events.

The natural law also gives man the right to share in the benefits of culture, and therefore the right to a basic education and to technical and professional training in keeping with the stage of educational development in the country to which he belongs. Every effort should be made to insure that persons be enabled, on the basis of merit, to go on to higher studies, so that, as far as possible, they may occupy posts and take on responsibilities in human society in accordance with their natural gifts and the skills they have acquired.

The Right to Worship God According to One's Conscience

Every human being has the right to honor God according to the dictates of an upright conscience, and therefore the right to worship God privately and pub-

How strongly does the turmoil of individual men and peoples contrast with the perfect order of the universe! It is as if the relationships which bind them together could be controlled only by force. But the creator of the world has imprinted in man's heart an order which his conscience reveals to him and enjoins him to obey: "They show the work of the law written in their hearts. Their conscience bears witness to them."

And how could it be otherwise? For whatever God has made shows forth His infinite wisdom, and it is manifested more clearly in the things which have greater perfection.

But fickleness of opinion often produces this error, that many think that the relationships between men and states can be governed by the same laws

as the forces and irrational elements of the universe, whereas the laws governing them are of quite a different kind and are to be sought elsewhere, namely, where the Father of all things wrote them, that is, in the nature of man.

By these laws men are most admirably taught, first of all how they should conduct their mutual dealings among themselves, then how the relationships between the citizens and the public authorities of each state should be regulated, then how states should deal with one another, and finally how, on the one hand, individual men and states, and on the other hand, the community of all peoples, should act towards each other, the establishment of such a world community of peoples being urgently demanded today by the requirements of universal common good.

Part I

ORDER BETWEEN MEN

licly. For, as Lactantius so clearly taught: We were created for the purpose of showing to the God who bore us the submission we owe Him, or recognizing Him alone, and of serving Him. We are obliged and bound by this duty to God. From this religion itself receives its name. And on this point our predecessor of immortal memory, Leo XIII, declared: "This genuine, this honorable freedom of the sons of God, which most nobly protects the dignity of the human person, is greater than any violence or injustice. It has always been sought by the church, and always most dear to her. This was the freedom which the apologists claimed with intrepid constancy, which the apologists defended with their writings, and which the martyrs in such numbers consecrated with their blood."

The Right to Choose Freely One's State of Life

Human beings have the right to choose freely the state of life which they prefer, and therefore the right to set up a family, with equal rights and duties for man and woman, and also the right to follow a vocation to the priesthood or the religious life.

The family, grounded on marriage freely contracted, monogamous and indissoluble, is and must be considered the first and essential cell of human society. To it must be given every consideration of an economic, social, cultural and moral nature which will strengthen its stability and facilitate the fulfillment of its specific mission.

Parents, however, have a prior right

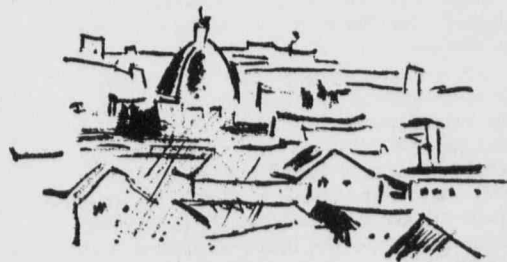
in the support and education of their children.

Economic Rights

Human beings have the natural right to free initiative in the economic field, and the right to work.

Indissolubly linked with those rights is the right to working conditions in which physical health is not endangered, morals are safeguarded and young people's normal development is not impaired. Women have the right to working conditions in accordance with their requirements and their duties as wives and mothers.

From the dignity of the human person, there also arises the right to carry on economic activities according to the degree of responsibility of which one is capable. Furthermore — and this must be specially emphasized — there is the right to a working wage, determined according to criteria of justice and sufficient, therefore, in proportion to the available resources, to give the worker and his family a standard of living in keeping with the dignity of the human person. In this regard, our predecessor Pius XII said: "To the personal duty to work im-



'The person who errs is always . . . a human being'

posed by nature, there corresponds and follows the natural right of each individual to make of his work the means to provide for his own life and the lives of his children.' So profoundly is the empire of nature ordained for the preservation of man."

The right to private property, even of productive goods, also derives from the nature of man. This right, as we have elsewhere declared, is a suitable means for safeguarding the dignity of the human person and for the exercise of responsibility in all fields; it strengthens and gives serenity to family life, thereby increasing the peace and prosperity of the state.

However, it is opportune to point out that there is a social duty essentially inherent in the right of private property.

The Right of Meeting and Association

From the fact that human beings are by nature social, there arises the right of assembly and association. They have also the right to give the societies of which they are members the form they consider most suitable for the aim they have in view, and to act within such societies on their own initiative and on their own responsibility in order to achieve their desired objectives.

We ourselves stated in the encyclical "Mater et Magistra" that, for the achievement of ends which individual human beings cannot attain except by association, it is necessary and indispensable to set up a great variety of such intermediate groups and societies in order to guarantee for the human person a sufficient sphere of freedom and responsibility.

The Right to Emigrate and Immigrate

Every human being has the right to freedom of movement and of residence within the confines of his own country; and, when there are just reasons for it, the right to emigrate to other countries and, take up residence there. The fact that one is a citizen of a particular state does not detract in any way from his membership of the human family as a whole, nor from his citizenship of the world community.



Political Rights

The dignity of the human person involves the right to take an active part in public affairs and to contribute one's part to the common good of the citizenry. For, as our predecessor of happy memory, Pius XII, pointed out: The human individual, far from being an object and, as it were, a merely passive element in the social order, is in fact, must be and must continue to be, its subject, its foundation and its end.

The human person is also entitled to a juridical protection of his rights, a protection that should be efficacious, impartial and inspired by the true norms of justice.

As our predecessor Pius XII teaches: That perpetual privilege proper to man, by which every individual has a claim to the protection of his rights, and by which there is assigned to each a definite and particular sphere of rights, immune from all arbitrary attacks, is the logical consequence of the order of justice willed by God.

DUTIES

Rights and Duties Necessarily Linked in the One Person

The natural rights with which we have been dealing are, however, inseparably connected, in the very person who is their subject, with just as many respective duties; and rights as well as duties find their source, their sustenance and their inviolability in the natural law which grants or enjoins them.

For example, the right of every man to life is correlative with the duty to preserve it; his right to a decent standard of living with the duty of living it becomingly; and his right to investigate the truth freely, with the duty of seeking it and of possessing it ever more completely and profoundly.

Reciprocity of Rights and Duties Between Persons

Once this is admitted, it is also clear that in human society to one man's right there corresponds a duty in all other persons: the duty, namely, of acknowledging and respecting the right in question. For every fundamental human right draws its indestructible moral force from the natural law which, in granting it, imposes a corresponding obligation. Those, therefore, who claim their own rights, yet altogether forget or neglect to carry out their respective duties, are people who build with one hand and destroy with the other.

Mutual Collaboration

Since men are social by nature they are meant to live with others and to work for one another's welfare. A well-ordered human society requires that men recognize and observe their mutual rights and duties. It also demands that each contribute generously to the establishment of a civic order in which rights and duties are progressively more sincerely and effectively acknowledged and fulfilled.

It is not enough, for example, to acknowledge and respect every man's right to the means of subsistence: One must also strive to obtain that he actually has enough in the way of food and nourishment.

The society of men must not only be organized but must also provide them with abundant resources. This certainly requires that they observe their mutual rights and duties: It also requires that they collaborate together in the many enterprises that modern civilization either allows or encourages or even demands.

The dignity of the human person also requires that every man enjoy the right to act freely and responsibly. For this reason, therefore, in social relations man should exercise his rights, fulfill his obligation, and, in the countless forms of collaboration with others, act chiefly on his own responsibility and initiative.

This is to be done in such a way that each one acts on his own decision, of set purpose and from a consciousness of his obligation, without being moved by force or pressure brought to bear on him externally. For any human society that is established on relations of force must be regarded as inhuman, inasmuch as the personality of its members is repressed or restricted, when in fact they should be provided with appropriate incentives and means for developing and perfecting themselves.

Social Life in Truth, Justice, Charity and Freedom

A political society is to be considered well-ordered, beneficial and in keeping with human dignity if it is grounded on truth. As the Apostle Paul exhorts us: "Away with falsehood then; let everyone speak out the truth to his neighbor; membership of the body binds us to one another." This demands that reciprocal rights and duties be sincerely recognized. Furthermore, human society will be such as we have just described it, if the citizens, guided by justice, apply themselves seriously to respecting the rights of others and discharging their own duties; if they are moved by such fervor of charity as to make their own the needs of others and share with others their own goods: If, finally, they work for a progressively closer fellowship in the world of spiritual values.

Human society is realized in freedom, that is to say, in ways and means in keeping with the dignity of its citizens, who accept the responsibility of their actions, precisely because they are by nature rational beings.

Human society, venerable brothers and beloved children, ought to be regarded above all as a spiritual reality: in which men communicate knowledge to each other in the light of truth; in which they can enjoy their rights and fulfill their duties, and are inspired to strive for moral good. Society should enable men to share in and enjoy every legitimate expression of beauty, and encourage them constantly to pass on to others all that is best in themselves, while they strive to make their own the spiritual achievements of others. These are the spiritual values which continually give life and basic orientation to cultural expressions, economic movements and forms, laws, and all other structures by which society is outwardly established and constantly developed.

God and the Moral Order

The order which prevails in society is by nature moral. Grounded as it is in truth, it must function according to the norms of justice, it should be inspired and perfected by mutual love, and finally it should be brought to an ever more refined and human balance in freedom.

Now an order of this kind, whose principles are universal, absolute and unchangeable, has its ultimate source in the one true God, who is personal and transcends human nature. Inasmuch as God is the first truth and the highest good, He alone is that deepest source from which human society can draw its vitality, if that society is to be well-ordered, beneficial, and in keeping with human dignity. As St. Thomas Aquinas says: "Human reason is the norm of the human will, according to which its goodness is measured, because reason derives from the eternal law which is the divine reason itself. It is evident then that the goodness of the human will depends much more on the eternal law than on human reason."

Characteristics of the Present Day

Our age has three distinctive characteristics. First of all, the working classes have gradually gained ground in economic and public affairs. They began by claiming their rights in the socio-economic sphere; they extended their action then to claims on the political level; and finally applied themselves to the acquisition of the benefits of a more refined culture. Today, therefore, workers all over the world refuse to be treated as if they were irrational objects without freedom, to be used at the arbitrary disposition of others. They insist that they be always regarded as men with a share in every sector of human society: in the social and economic sphere, in the fields of learning and culture, and in public life.

Secondly, it is obvious to everyone that women are now taking a part in public life. This is happening more rapidly, perhaps in nations of Christian civilization, and, more slowly but broadly, among peoples who have inherited other traditions or cultures. Since women are becoming ever more conscious of their human dignity, they will not tolerate being treated as mere material instruments, but demand rights befitting a human person both in domestic and in public life.

Finally, the modern world, as compared with the recent past, has taken on an entirely new appearance in the field of social and political life. For since all nations have either achieved or are on the way to achieving independence, there will soon no longer exist a world divided into nations that rule others and nations that are subject to others.

Men all over the world have today—or will soon have—the rank of citizens in independent nations. No one wants to feel subject to political powers located outside his own country or ethnic group. Thus in very many human beings the inferiority complex which endured for hundreds and thousands of years is disappearing, while in others there is an attenuation and gradual fading of the corresponding superiority

complex which had its roots in social-economic privileges, sex or political standing.

On the contrary, the conviction that all men are equal by reason of their natural dignity has been generally accepted. Hence racial discrimination can in no way be justified, at least doctrinally or in theory. And this is of fundamental importance and significance for the formation of human society according to those principles which we have outlined above. For, if a man becomes conscious of his rights, he must become equally aware of his duties. Thus he who possesses certain rights has likewise the duty to claim those rights as marks of his dignity, while all others have the obligation to acknowledge those rights and respect them.

When the relations of human society are expressed in terms of rights and duties, men become conscious of spiritual values, understand the meaning and significance of truth, justice, charity and freedom, and become deeply aware that they belong to this world of values. Moreover, when moved by such concerns, they are brought to a better knowledge of the true God who is personal and transcendent, and thus they make the ties that bind them to God the solid foundations and supreme criterion of their lives, both of that life which they live interiorly in the depths of their own souls and of that in which they are united to other men in society.

Part II

RELATIONS BETWEEN INDIVIDUALS AND THE PUBLIC AUTHORITIES

Necessity and Divine Origin of Authority

Human society can be neither well-ordered nor prosperous unless it has some people invested with legitimate authority to preserve its institutions and to devote themselves as far as is necessary to work and care for the good of all. These, however, derive their authority from God, as St. Paul teaches in the words, "Authority comes from God alone." These words of St. Paul are explained thus by St. John Chrysostom: "What are you saying? Is every ruler appointed by God? I do not say that, he replies, for I am not dealing now with individual rulers, but with authority itself. What I say is, that it is the divine wisdom and not mere chance, that has ordained that there should be government, that some should command and others obey. Moreover, since God made men social by nature, and since no society can hold together unless some one be over all, directing all to strive earnestly for the common good, every civilized community must have a ruling authority, and this authority, no less than society itself, has its source in nature, and has, consequently, God for its author."

But authority is not to be thought of as a force lacking all control. Indeed, since it is the power to command according to right reason, authority must derive its obligatory force from the moral order, which in turn has God for its first source and final end. Wherefore our predecessor of happy memory, Pius XII, said: "That same absolute order of beings and their ends which presents man as an autonomous person, that is, as the subject of inviolable duties and rights, and as at once the basis of society and the purpose for which it exists, also includes the state as a necessary society invested with the authority without which it could not come into being or live . . . And since this absolute order, as we learn from sound reason, especially from the Christian faith, can have no origin save in a personal God who is our Creator, it follows that the dignity of the state's authority is due to its sharing to some extent in the authority of God himself."

Where the civil authority uses as its only or its chief means either threats and fear of punishment or promises of rewards, it cannot effectively move men to promote the common good of all. Even if it did so move them, this would be altogether opposed to their dignity as men, endowed with reason and free will. As authority is chiefly concerned with moral force, it follows that civil authority must appeal primarily to the

Government Must Insure Inviolable Rights



conscience of individual citizens, that is, to each one's duty to collaborate readily for the common good of all. Since by nature all men are equal in human dignity, it follows that no one may be coerced to perform interior acts. That is in the power of God alone, who sees and judges the hidden designs of men's hearts. Those therefore who have authority in the state may oblige men in conscience only if their authority is intrinsically related with the authority of God and shares in it.

By this principle the dignity of the citizens is protected. When, in fact, men obey their rulers, it is not all as men that they obey them, but through their obedience it is God, the provident Creator of all things, whom they reverence, since he has decreed that men's dealings with one another should be regulated by an order which he himself has established. Moreover, in showing this due reverence to God, men not only do not debase themselves but rather perfect and ennoble themselves. For to serve God is to rule.

Since the right to command is required by the moral order and has its source in God, it follows that, if civil authorities legislate for or allow anything that is contrary to that order and therefore contrary to the will of God, neither the laws made nor the authorizations granted can be binding on the consciences of the citizens, since "we must obey God rather than men."

Otherwise, authority breaks down completely and results in shameful abuse. As St. Thomas Aquinas teaches: Human law has the true nature of law only in so far as it corresponds to right reason, and therefore is derived from the eternal law. In so far as it falls short of right reason, a law is said to be a wicked law. And so, lacking the true nature of law, it is rather a kind of violence.

It must not be concluded however, because authority comes from God, that therefore men have no right to choose those who are to rule the state, to decide the form of government and to determine both the way in which authority is to be exercised and its limits. It is thus clear that the doctrine which we have set forth is fully consonant with any truly democratic regime.

ATTAINMENT OF THE COMMON GOOD

Purposes of the Public Authority

Individual citizens and intermediate groups are obliged to make their specific contributions to the common welfare. One of the chief consequences of this is that they must bring their own interests into harmony with the needs of the community, and must dispose of their goods and their services as civil authorities have prescribed, in accord with the norms of justice—in due form and within the limits of their competence. This they must do by means of formally perfect actions, the content of which must be morally good, or at least capable of being directed towards good.

Indeed, since the whole reason for the existence of civil authorities is the realization of the common good, it is clearly necessary that, in pursuing this objective, they should respect its essential elements, and at the same time conform their laws to the needs of a given historical situation.

Assuredly, the ethnic characteristics

of the various human groups are to be respected as constituent elements of the common good, but these values and characteristics by no means exhaust the content of the common good. For the common good is intimately bound up with human nature. It can never exist fully and completely unless, its intimate nature and realization being what they are, the human person is taken into account.

In the second place, the very nature of the common good requires that all members of the political community be entitled to share in it, although in different ways according to each one's tasks, merits and circumstances. For this reason, every civil authority must take pains to promote the common good of all, without preference for any single citizen or civic group. As our predecessor of immortal memory, Leo XIII, has said: The civil power must not serve the advantage of any one individual or of some few persons, inasmuch as it was established for the common good of all. Considerations of justice and equity, however, can at times demand that those involved in civil government give more attention to the less fortunate members of the community, since they are less able to defend their rights and to assert their legitimate claims.

In this context, we judge that attention should be called to the fact that the common good touches the whole man, the needs both of his body and of his soul. Hence it follows that the civil authorities must undertake to effect the common good by ways and means that are proper to them. That is, while respecting the hierarchy of values, they should promote simultaneously both the material and the spiritual welfare of the citizens.

These principles are clearly contained in the doctrine stated in our encyclical, "Mater et Magistra," where we emphasized that the common good of all embraces the sum total of those conditions of social living whereby men are enabled to achieve their own integral perfection more fully and more easily.

Men however, composed as they are of bodies and immortal souls, can never in this mortal life succeed in satisfying all their needs or in attaining perfect happiness. Therefore, all efforts made to promote the common good, far from endangering the eternal salvation of men, ought rather to serve to promote it.

Responsibilities of the Public Authority, and Rights and Duties of Individuals

It is agreed that in our time the common good is chiefly guaranteed when personal rights and duties are maintained. The chief concern of civil authorities must therefore be to insure that these rights are acknowledged, respected, co-ordinated with other rights, defended and promoted, so that in this way each one may more easily carry out his duties. For to safeguard the inviolable rights of the human person, and to facilitate the fulfillment of its duties, should be the essential office of every public authority.

This means that, if any government does not acknowledge the rights of man or violates them, it not only fails in its duty, but its orders completely lack juridical force.

Reconciliation and Protection of Rights and Duties of Individuals

One of the fundamental duties of civil authorities, therefore, is to coordinate social relations in such fashion that the exercise of one man's rights does not threaten others in the exercise of their own rights nor hinder them in the fulfillment of their duties. Finally, the rights of all should be effectively safeguarded and, if they have been violated, completely restored.

Duty of Promoting the Rights of Individuals

It is also demanded by the common good that civil authorities should make earnest efforts to bring about a situation in which individual citizens can easily exercise their rights and fulfill their duties as well. For experience has taught us that, unless these authorities take suitable action with regard to economic, political and cultural matters, inequalities between the citizens tend to become more and more widespread, especially in the modern world, and as a result human rights are rendered totally ineffective, and the fulfillment of duties is compromised.

It is therefore necessary that the Administration give wholehearted and careful attention to the social as well as to the economic progress of the citizens,

and to the development, in keeping with the development of the productive system, of such essential services as the building of roads, transportation, communications, water supply, housing, public health, education, facilitation of the practice of religion and recreational facilities. It is necessary also that governments make efforts to see that insurance systems are made available to the citizens, so that, in case of misfortune or increased family responsibilities, no person will be without the necessary means to maintain a decent standard of living. The government should make similarly effective efforts to see that those who are able to work can find employment in keeping with their aptitudes, and that each worker receives a wage in keeping with the laws of justice and equity. It should be equally the concern of civil authorities to insure that workers be allowed their proper responsibility in the work undertaken in industrial organization, and to facilitate the establishment of intermediate groups which will make social life richer and more effective. Finally, it should be possible for all the citizens to share as far as they are able in their country's cultural advantages.

Harmonious Relation Between Public Authority's Two Forms of Intervention

The common good requires that civil authorities maintain a careful balance between coordinating and protecting the rights of the citizens, on the one hand, and promoting them, on the other. It should not happen that certain individuals or social groups derive special advantage from the fact that their rights have received preferential protection. Nor should it happen that governments, in seeking to protect these rights, become obstacles to their full expression and free use. "For this principle must always be retained: that state activity in the economic field, no matter what its breadth or depth may be, ought not to be exercised in such a way as to curtail an individual's freedom of personal initiative. Rather it should work to expand that freedom as much as possible by the effective protection of the essential personal rights of each and every individual."

The same principle should inspire the various steps which governments take in order to make it possible for the citizens more easily to exercise their rights and fulfill their duties in every sector of social life.

STRUCTURE AND OPERATION OF PUBLIC AUTHORITY

It is impossible to determine, once and for all, what is the most suitable form of government, or how civil authorities can most effectively fulfill their respective functions, i.e., the legislative, judicial and executive functions of the state. In determining the structure and operation of government which a state is to have, great weight has to be given to the historical background and circumstances of given political communities, circumstances which will vary at different times and in different places. We consider, however, that it is in keeping with the innate demands of human nature that the state should take a form which embodies the three-fold division of powers corresponding to the three principal functions of public authority. In that type of state, not only the official functions of government but also the mutual relations between citizens and public officials are set down according to law, which in itself affords protection to the citizens both in the enjoyment of their rights and in the fulfillment of their duties.

If, however, this political and juridical structure is to produce the advantages which may be expected of it, public officials must strive to meet the problems which arise in a way that conforms both to the complexities of the situation and the proper exercise of their function. This requires that, in constantly changing conditions, legislators never forget the norms of morality, or constitutional provisions, or the objective requirements of the common good. Moreover, executive authorities must coordinate the activities of society with discretion, with a full knowledge of the law and after a careful consideration of circumstances, and the courts must administer justice impartially and without being influenced by favoritism or pressure. The good order of society also demands that individual citizens and intermediate organ-

izations should be effectively protected by law whenever they have rights to be exercised or obligations to be fulfilled. This protection should be granted to citizens both in their dealings with each other and in their relations with government agencies.

Law and Conscience

It is unquestionable that a legal structure in conformity with the moral order and corresponding to the level of development of the political community is of great advantage to achievement of the common good.

And yet, social life in the modern world is so varied, complex and dynamic that even a juridical structure which has been prudently and thoughtfully established is always inadequate for the needs of society.

It is also true that the relations of the citizens with each other, of citizens and intermediate groups with public authorities, and finally of the public authorities with one another are often so complex and so sensitive that they cannot be regulated by inflexible legal provisions. Such a situation therefore demands that the civil authorities have clear ideas about the nature and extent of their official duties if they wish to maintain the existing juridical structure in its basic elements and principles, and at the same time meet the exigencies of social life, adapting their legislation to the changing social scene and solving new problems. They must be men of great equilibrium and integrity, competent and courageous enough to see at once what the situation requires and to take necessary action quickly and effectively.

Citizens' Participation in Public Life

It is in keeping with their dignity as persons that human beings should take an active part in government, although the manner in which they share in it will depend on the level of development of the political community to which they belong.

Men will find new and extensive advantages in the fact that they are allowed to participate in government. In this situation, those who administer the government come into frequent contact with the citizens, and it is thus easier for them to learn what is really needed for the common good. The fact, too, that ministers of government hold office only for a limited time keeps them from growing stale and allows for their replacement in accordance with the demands of social progress.

Characteristics of the Present Day

In modern times, where there is question of organizing political communities juridically, there is observable first of all the tendency to write in concise and limpid phraseology a charter of fundamental human rights, which is, as often as not, inserted in the state constitutions, or is an integral part of them.

Secondly, there is also an inclination to determine, by the compilation of a document called the constitution, the procedures through which the governing powers are to be created, along with their mutual relations, the spheres of their competence, the forms and systems they are obliged to follow in the performance of their office.

The relations between the government and the governed are then set forth in terms of rights and duties, and it is clearly laid down that the paramount task assigned to government officials is that of recognizing, respecting, reconciling, protecting and promoting the rights and duties of citizens.

It is of course impossible to accept the theory which professes to find the original and single source of civic rights



Peace on Earth

*'All men are equal
in their natural dignity'*

and duties, of the binding force of the constitution, and of a government's right to command, in the mere will of human beings, individually or collectively.

The tendencies to which we have referred, however, do clearly show that the men of our time have become increasingly conscious of their dignity as human persons. This awareness prompts them to claim a share in the public administration of their country, while it also accounts for the demand that their own inalienable and inviolable rights be protected by law. It also requires that government officials be chosen in conformity with constitutional procedures, and perform their specific functions within the limits of law.

Part III

RELATIONS BETWEEN STATES

Subjects of Rights and Duties

Our predecessors have constantly maintained, and we join them in reasserting, that political communities are reciprocally subjects of rights and duties. This means that their relationships also must be harmonized in truth, in justice, in a working solidarity, in liberty. The same moral law which governs relations between individual human beings serves also to regulate the relations of political communities with one another. This will be readily understood when one reflects that the individual representatives of political communities cannot put aside their personal dignity while they are acting in the name and interest of their countries. And that they cannot therefore violate the very law of their being, which is the moral law.

It would be absurd, moreover, even to imagine that men could surrender their own human attributes, or be compelled to do so, by the very fact of their appointment to public office, whereas they have been given that noble assignment precisely because the wealth of their human endowments has earned them their reputation as outstanding members of the body politic. Furthermore, authority is a necessary requirement of the moral order in human society. It may not therefore be used against that order. And the very instant such an attempt were made, it would cease to be authority, as the Lord has warned us:

"A word, then, for the kings' ears to hear, rulers' hearts to heed: A message for you, kings, wherever you be! Listen well, all you that have multitudes at your command, foreign hordes to do your bidding. Power is none but comes to you from the Lord, nor any royalty but from one who is above all. He it is that will call you to account for your doings with a scrutiny that reads your inmost thoughts."

Lastly, it is to be borne in mind that also in the regulating of relations between political communities, authority is to be exercised for the achievement of the common good, which constitutes the reason for its existence.

But a fundamental factor of the common good is acknowledgment of the moral order and respect for its prescriptions. Order between the political communities must be built upon the unshakable and unchangeable rock of the moral law, made manifest in the order of nature by the Creator himself and by Him engraved on the hearts of men with letters that may never be effaced. Like the rays of a gleaming beacon, its

principles must guide the plans and policies of men and nations. These are the signals — of warning, safety and smooth sailing — they will have to heed if they would not see all their laborious efforts to establish a new order condemned to tempest and shipwreck.

In Truth

First among the rules governing the relations between states is that of truth. This calls, above all, for the elimination of every trace of racism, and the consequent recognition of the principle that all states are by nature equal in dignity. Each of them, accordingly, is vested with the right to existence, to self-development, to the means fitting to its attainment and to be the one primarily responsible for this self-development. Add to that the right of each to its good name, and to the respect which is its due. Very often, experience has taught us, individuals will be found to differ considerably, in knowledge, virtue, talent and wealth. Yet these inequalities must never be held to excuse any man's attempt to lord it over his neighbors unjustly. They constitute rather a source of greater responsibility in the contribution which each and everyone must make towards mutual improvement.

"The same moral law which governs relations between individual human beings serves also to regulate the relations of political communities."

Similarly, political communities may have reached different levels of culture, civilization or economic development. Neither is that a sufficient reason for some to take unjust advantage of their superiority over others. Rather should they see in it an added motive for more serious commitment to the common cause of social progress.

It is not true that some human beings are by nature superior and others inferior. All men are equal in their natural dignity. Consequently, there are no political communities which are superior by nature and none which are inferior by nature. All political communities are of equal natural dignity, since they are bodies whose membership is made up of these same human beings. Nor must it be forgotten, in this connection, that peoples can be highly sensitive, and with good reason, in matters touching their dignity and honor.

Truth further demands that the various media of social communications made available by modern progress, which enable the nations to know each other better, be used with serene objectivity. That need not, of course, rule out any legitimate emphasis on the positive aspects of their way of life. But methods of information which fall short of the truth, and by the same token impair the reputation of this people or that, must be discarded.

In Justice

Relations between political communities are to be further regulated by justice. This implies, over and above recognition of their mutual rights, the fulfill-

ment of their respective duties.

Political communities have the right to existence, to self-development and to the means necessary for this. They have the right to play the leading part in the process of their own development and the right to their good name and due honors. From which it follows as a simultaneous consequence that they have also the corresponding duty of respecting these rights in others and of avoiding any act of violation. Just as an individual man may not pursue his own interests to the detriment of other men, so, on the international level, one state may not develop itself by restricting or oppressing other states. St. Augustine rightly says, "What are kingdoms without justice but bands of robbers?"

Not only can it happen, but it actually does happen that the advantages and conveniences which nations strive to acquire for themselves become objects of contention. Nevertheless, the resulting disagreements must be settled, not by force, nor by deceit or trickery, but rather in the only manner which is worthy of the dignity of man, i.e., by a mutual assessment of the reasons on both sides of the dispute, by a mature and objective investigation of the situation, and by an equitable reconciliation of differences of opinion.



of that which is proper to the nation. Reason rather demands that these very people recognize also the advantages that accrue to them from their peculiar circumstances. For instance, no small contribution is made towards the development of their particular talents and spirit by their daily dealings with people who have grown up in a different culture. This, however, will be true only if they will know how to act as a bridge, which facilitates the circulation of life in its various expressions among different traditions or civilizations, and not a zone of discord which can cause great damage and choke natural development.

Active Solidarity

Certainly relations between states must be regulated by the norms of truth and justice, but they also derive great benefits from active solidarity, through mutual cooperation on various levels, such as, in our own times, has already taken place with laudable results in the economic, social, political, educational, health and sport spheres. We must remember that, of its very nature, civil authority exists, not to confine its people within the boundaries of their nation, but rather to protect, above all else, the common good of that particular civil society, which certainly cannot be divorced from the common good of the entire human family.

This entails not only that civil societies should pursue their particular interests without hurting others, but also that they should join forces and plans whenever the efforts of an individual government cannot achieve its desired goals. But in the execution of such common efforts, great care must be taken lest what helps some nations should injure others.

Furthermore, the universal common good requires that in every nation friendly relations be fostered in all fields between the citizens and their intermediate societies.

There are groupings of people of more or less different racial backgrounds. However, the elements which characterize an ethnic group must not be transformed into a watertight compartment in which human beings are prevented from communicating with their fellowmen belonging to different ethnic groups. That would contrast with our contemporary situation, in which the distances separating people have been almost wiped out. Nor can one overlook the fact that, even though human beings differ from one another by virtue of their ethnic peculiarities, they all possess certain essential common elements, and are inclined by nature to meet each other in the world of spiritual values, whose progressive assimilation opens to them the possibility of perfection without limits. They have the right and duty therefore to live in communion with one another.

THE TREATMENT OF MINORITIES

From the 19th century there has been a rather widespread tendency in historical evolution that political communities equate themselves to national communities. However, for various reasons, it has not always been possible to make geographical boundaries coincide with ethnic ones. This gives rise to the phenomenon of minorities and to the relative complex problems.

In the first place, it must be made clear that justice is seriously violated by whatever is done to limit the strength and numerical increase of these lesser peoples. The injustice is even more serious if such sinful projects are aimed at the very extinction of these groups.

On the other hand, the demands of justice are admirably observed by those civil authorities who promote the natural betterment of those citizens belonging to a smaller ethnic group, particularly when that betterment concerns their language, the development of their natural gifts, their ancestral customs, and their accomplishments and endeavors in the economic order.

It should be noted, however, that these minority groups, either because of a reaction to their present situation or because of their historical difficulties are often inclined to exalt beyond due measure anything proper to their own people, so as to place them even above human values, as if that which is proper to humanity were to be at the service

Proper Balances Between Population, Land and Capital

As everybody knows, there are countries with an abundance of arable land and a scarcity of manpower, while in other countries there is no proportion between natural resources and the capital available. This demands that peoples should set up relationships of mutual collaboration, facilitating the circulation from one to the other of capital, goods and manpower.

Here we deem it opportune to remark that, whenever possible, the work to be done should be taken to the workers, not vice versa.

In this way a possibility of a better future is offered to many persons without being forced to leave their own environment in order to seek residence elsewhere, which almost always entails the heartache of separation and difficult periods of adjustment and social integration.

THE PROBLEM OF POLITICAL REFUGEES

The sentiment of universal fatherhood which the Lord has placed in our heart makes us feel profound sadness in considering the phenomenon of political refugees: a phenomenon which has assumed large proportions and which always hides numberless and acute sufferings.

Such expatriations show that there are some political regimes which do not guarantee for individual citizens a sufficient sphere of freedom within which their souls are allowed to breathe humanly. In fact, under those regimes even the lawful existence of such a sphere of freedom is either called into question or denied. This undoubtedly is a radical inversion of the order of human society, because the reason for the existence of public authority is to promote the common good, a fundamental element of which is the recognition of that sphere of freedom and the safeguarding of it.

At this point it will not be superfluous to recall that such exiles are persons, and that all their rights as persons must be recognized, since they do not lose those rights on losing the citizenship of lands of which they are former members.

Now among the rights of a human person there must be included that by which a man may enter a political community where he hopes he can more fittingly provide a future for himself and his dependents. Wherefore, as far as the common good rightly understood permits, it is the duty of that state to accept such immigrants and to help to integrate them into itself as new members.

Wherefore, on this occasion, we publicly approve and commend every undertaking, founded on the principles of human solidarity and Christian charity, which aims at making migration of persons from one country to another less painful.

And we will be permitted to signal for the attention and gratitude of all right-minded persons the manifold work which specialized international agencies are carrying out in this very delicate field.

Disarmament

On the other hand, it is with deep sorrow that we note the enormous stocks of armaments that have been and still are being made in more economically developed countries, with a vast outlay of intellectual and economic resources. And so it happens that, while the people of these countries are loaded with heavy burdens, other countries as a result are deprived of the collaboration they need in order to make economic and social progress.

The production of arms is allegedly justified on the grounds that in present-day conditions peace cannot be preserved without an equal balance of armaments. And so, if one country increases its armaments, others feel the need to do the same; and if one country is equipped with nuclear weapons, other countries must produce their own, equally destructive.

Consequently, people live in constant

fear lest the storm that every moment threatens should break upon them with dreadful violence. And with good reason, for the arms of war are ready at hand. Even though it is difficult to believe that anyone would deliberately take the responsibility for the appalling destruction and sorrow that war would bring in its train, it cannot be denied that the conflagration may be set off by some uncontrollable and unexpected chance. And one must bear in mind that, even though the monstrous power of modern weapons acts as a deterrent, it is to be feared that the mere continuance of nuclear tests, undertaken with war in mind, will have fatal consequences for life on the earth.

Justice, then, right reason and humanity urgently demand that the arms race should cease. That the stockpiles which exist in various countries should be reduced equally and simultaneously by the parties concerned. That nuclear weapons should be banned. And that a general agreement should eventually be reached about progressive disarmament and an effective method of control. In the words of Pius XII, our predecessor of happy memory: "The calamity of a world war, with the economic and social ruin and the moral excesses and dissolution that accompany it, must not be permitted to envelop the human race for a third time."

All must realize that there is no hope of putting an end to the building up of armaments, nor of reducing the present stocks, nor, still less, of abolishing them altogether, unless the process is complete and thorough and unless it proceeds from inner conviction: unless, that is, everyone sincerely cooperates to banish the fear and anxious expectation of war with which men are oppressed. If this is to come about, the fundamental principle on which our present peace depends must be replaced by another, which declares that the true and solid peace of nations consists not in equality of arms, but in mutual trust alone. We believe that this can be brought to pass, and we consider that it is something which reason requires, that it is eminently desirable in itself and that it will prove to be the source of many benefits.

In the first place, it is an objective demanded by reason. There can be, or at least there should be, no doubt that relations between states, as between individuals, should be regulated not by the force of arms, but by the light of reason, by the rule, that is, of truth, of justice and of active and sincere cooperation.

Secondly, we say that it is an objective earnestly to be desired in itself. Is there anyone who does not ardently yearn to see war banished, to see peace preserved and daily more firmly established?

And finally, it is an objective which will be a fruitful source of many benefits, for its advantages will be felt everywhere, by individuals, by families, by nations, by the whole human family. The warning of Pius XII still rings in our ears: "Nothing is lost by peace. Everything may be lost by war."

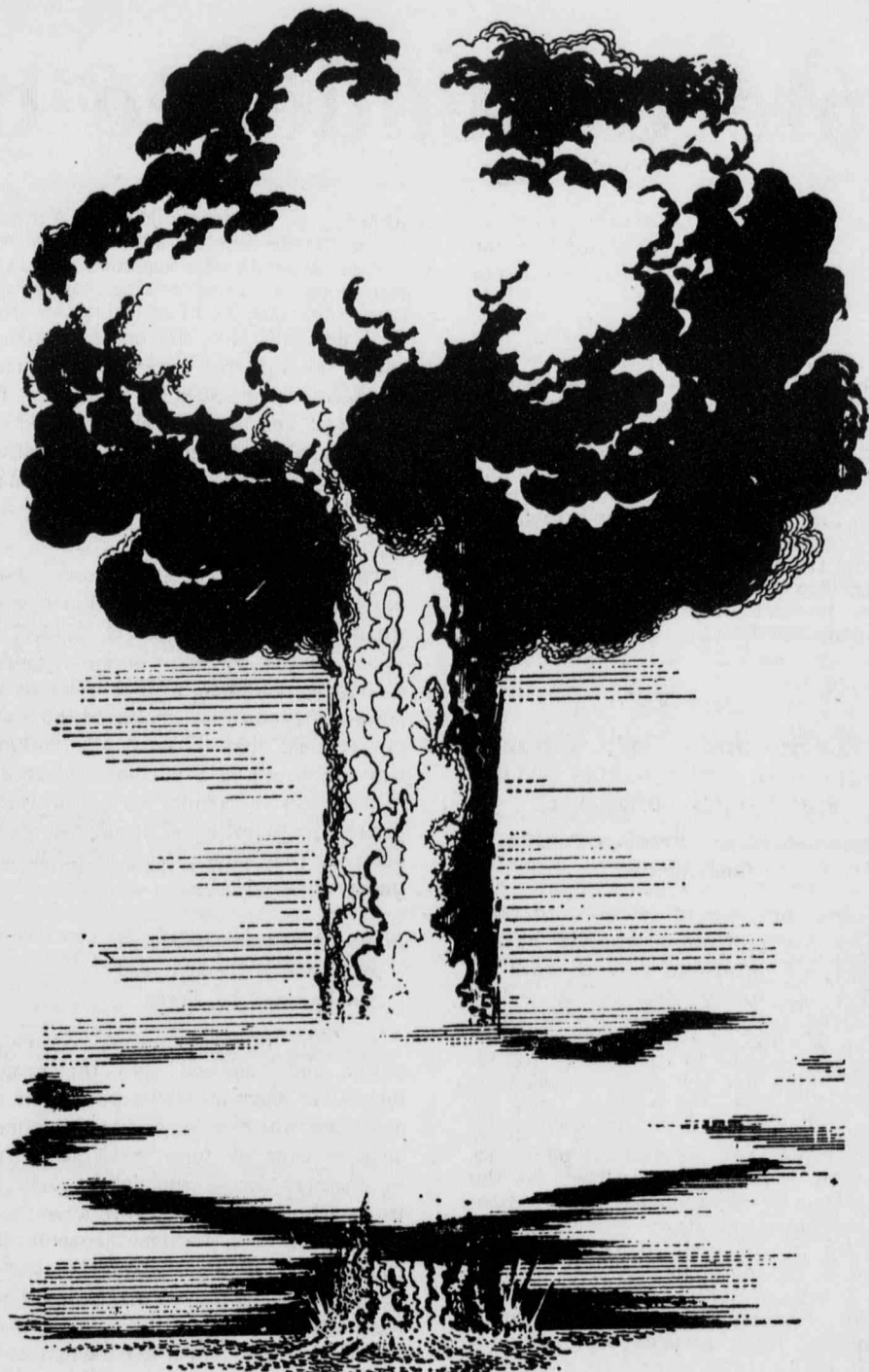
Since this is so, we, the vicar on earth of Jesus Christ, Saviour of the world and author of peace, and as interpreter of the very profound longing of the entire human family, following the impulse of our heart, seized by anxiety for the good of all, we feel it our duty to beseech men, especially those who have the responsibility of public affairs, to spare no labor in order to insure that the world events follow a reasonable and human course.

In the highest and most authoritative assemblies, let men give serious thought to the problem of a peaceful adjustment of relations between political communities on a world level: an adjustment founded on mutual trust, on sincerity in negotiations, on faithful fulfillment of obligations assumed. Let them study the problem until they find that point of agreement from which it will be possible to commence to go forward towards accords that will be sincere, lasting and fruitful.

We, for our part, will not cease to pray God to bless these labors so that they may lead to fruitful results.

In Liberty

It has also to be borne in mind that relations between states should be based



"Nuclear weapons should be banned."

on freedom, that is to say, that no country may unjustly oppress others or unduly meddle in their affairs. On the contrary, all should help to develop in others a sense of responsibility, a spirit of enterprise and an earnest desire to be the first to promote their own advancement in every field.

The Evolution of Economically Underdeveloped Countries

Because all men are joined together by reason of their common origin, their redemption by Christ and their supernatural destiny, and are called to form one single family, we appealed in the encyclical "Mater et Magistra" to economically developed nations to come to the aid of those which were in the process of development.

We are greatly consoled to see how widely that appeal has been favorably received. And we are confident that even more so in the future it will contribute to the end that the poorer countries, in as short a time as possible, will arrive at that degree of economic development which will enable every citizen to live in conditions in keeping with his human dignity.

But it is never sufficiently repeated that the cooperation, to which reference has been made, should be effected with the greatest respect for the liberty of the countries being developed, for these must realize that they are primarily responsible, and that they are the principal artisans in the promotion of their own economic development and social progress.

Our predecessor Pius XII already proclaimed that in the field of a new order

founded on moral principles, there is no room for violation of freedom, integrity and security of other nations, no matter what may be their territorial extension or their capacity for defense. It is inevitable that the powerful states, by reason of their greater potential and their power, should pave the way in the establishment of economic groups comprising not only themselves but also smaller and weaker states as well. It is nevertheless indispensable that in the interests of the common good they, as all others, should respect the rights of those smaller states to political freedom, to economic development and to the adequate protection, in the case of conflicts between nations, of that neutrality which is theirs according to the natural, as well as international law. In this way, and in this way only, will they be able to obtain a fitting share of the common good, and assure the material and spiritual welfare of their people.

It is vitally important, therefore, that the wealthier states, in providing varied forms of assistance to the poorer, should respect the moral values and ethnic characteristics peculiar to each, and also that they should avoid any intention of political domination. If this is done, a precious contribution will be made towards the formation of a world community, a community in which each member, whilst conscious of its own individual rights and duties will work in a relationship of equality towards the attainment of the universal common good.

Signs of the Times

Men are becoming more and more convinced that disputes which arise between states should not be resolved by recourse to arms, but rather by negotiation.

It is true that on historical grounds this conviction is based chiefly on the terrible destructive force of modern arms. And it is nourished by the horror aroused in the mind by the very thought of the cruel destruction and the immense suffering which the use of those armaments would bring to the human family. And for this reason it is hardly possible to imagine that in the atomic era war could be used as an instrument of justice.

Nevertheless, unfortunately, the law of fear still reigns among peoples, and it forces them to spend fabulous sums for

"Justice, right reason and humanity, therefore, urgently demand that the armament race should cease, that the stockpiles which exist in various countries should be reduced equally and simultaneously by the parties concerned."

interdependence of men and nations

armaments: not for aggression, they affirm — and there is no reason for not believing them — but to dissuade others from aggression.

There is reason to hope, however, that by meeting and negotiating, men may come to discover better the bonds that unite them together, deriving from the human nature which they have in common. And that they may also come to discover that one of the most profound requirements of their common nature is this: that between them and their respective peoples it is not fear which should reign but love, a love which tends to express itself in a collaboration that is loyal, manifold in form and productive of many benefits.

Part IV

RELATIONSHIP OF MEN AND OF POLITICAL COMMUNITIES WITH THE WORLD COMMUNITY

Interdependence Between Political Communities

Recent progress of science and technology has profoundly affected human beings and influenced men to work together and live as one family. There has been a great increase in the circulation of ideas, of persons and of goods from one country to another, so that relations have become closer between individuals, families and intermediate associations belonging to different political communities, and between the public authorities of those communities. At the same time the interdependence of national economies has grown deeper, one becoming progressively more closely related to the other, so that they become, as it were, integral parts of the one world economy. Likewise the social progress, order, security and peace of each country are necessarily connected with the social progress, order, security and peace of all other countries.

At the present day no political community is able to pursue its own interests and develop itself in isolation, because the degree of its prosperity and development is a reflection and a component part of the degree of prosperity and development of all the other political communities.

Insufficiency of Modern States to Ensure the Universal Common Good

The unity of the human family has always existed, because its members were human beings all equal by virtue of their natural dignity. Hence there will always exist the objective need to promote, in sufficient measure, the universal common good that is, the common good of the entire human family.

In times past, one would be justified in feeling that the public authorities of the different political communities might be in a position to provide for the universal common good either through normal diplomatic channels, by making use of juridical instruments such as conventions and treaties, for example: juridical instruments suggested by the natural law and regulated by the law of nations and international law.

As a result of the far-reaching changes which have taken place in the relations between the human family, the universal common good gives rise to problems which are complex, very grave and extremely urgent, especially as regards security and world peace.

On the other hand, the public authorities of the individual political communities — placed as they are on a footing of equality one with the other — no matter how much they multiply their meetings or sharpen their wits in efforts to draw up new juridical instruments, they are no longer capable of facing the task of finding an adequate solution to the problems mentioned above. And this is not due to a lack of good will or of a spirit of enterprise, but because of a structural defect which hinders them.

It can be said, therefore, that at this historical moment the present system of organization and the way its principle of authority operates on a world basis no longer correspond to the objective requirements of the universal common good.

There exists an intrinsic connection between the common good on the one hand and the structure and function of public

authority on the other. The moral order, which needs public authority in order to promote the common good in human society, requires also that the authority be effective in attaining that end. This demands that the organs through which the authority is formed, becomes operative and pursues its ends, must be composed and act in such a manner as to be capable of bringing to realization the new meaning which the common good is taking on in the historical evolution of the human family.

Today the universal common good poses problems of worldwide dimensions, which cannot be adequately tackled or solved except by the efforts of public authorities endowed with a wideness of powers, structure and means of the same proportions: that is, of public authorities which are in a position to operate in an effective manner on a worldwide basis. The moral order itself, therefore, demands that such a form of public authority be established.

Public Authority Instituted by Common Consent and Not Imposed by Force

A public authority, having worldwide power and endowed with the proper means for the efficacious pursuit of its objective, which is the universal common good in concrete form, must be set up by common accord and not imposed by force. The reason is that such an authority must be in a position to operate effectively yet, at the same time, its action must be inspired by sincere and real impartiality: in other words, it must be an action aimed at satisfying the objective requirements of the universal common good. The difficulty is that there would be reason to fear that a supernational or worldwide public authority, imposed by force by the more powerful political communities, might be or might become an instrument of one-sided interests and even should this not happen, it would be difficult for it to avoid all suspicion of partiality in its actions, and this would take away from the efficaciousness of its action.

Even though there may be pronounced differences between political communities as regards the degree of their economic development and their military power, they are all very sensitive as regards their juridical equality and their moral dignity. For that reason, they are right in not easily yielding in obedience to an authority imposed by force, or to an authority in whose creation they had no part, or to which they themselves did not decide to submit by conscious and free choice.

The Universal Common Good and Personal Rights

Like the common good of individual political communities, so too the universal common good cannot be determined except by having regard to the human person. Therefore, the public authority of the world community, too, must have as its fundamental objective the recognition, respect, safeguarding and promotion of the rights of the human person, this can be done by direct action when required, or by creating on a world scale an environment in which the public authorities of the individual political communities can more easily carry out their specific functions.

The Principle of Subsidiarity

Just as within each political community the relations between individuals are governed by the principle of subsidiarity, so too the relations between the public authority of each political community and the public authority of the world community must be regulated by the light of the same principle. This means that the public authority of the world community must tackle and solve problems of an economic, social, political and cultural character which are posed

by the universal common good. For, because of the vastness, complexity and urgency of those problems, the public authorities of the individual states are not in a position to tackle them with any hope of a positive solution.

The public authority of the world community is not intended to limit the sphere of action of the public authority of the individual political community, much less to take its place. On the contrary, its purpose is to create, on a world basis, an environment in which the public authorities of each political community, its citizens and intermediate associations, can carry out their tasks, fulfill their duties and exercise their rights with greater security.

Modern Developments

As is known, the United Nations Organization (U.N.O.) was established on June 26, 1945, and to it there were subsequently added intergovernmental agencies with extensive international tasks in the economic, social, cultural, educational and health fields. The United Nations Organization had as its essential purpose the maintenance and consolidation of peace between peoples, fostering between them friendly relations, based on the principles of equality, mutual respect, and varied forms of cooperation in every sector of human society.

An act of the highest importance performed by the United Nations Organization was the Universal Declaration of Human Rights, approved in the General Assembly of December 10, 1948. In the preamble of that declaration, the recognition and respect of those rights and respective liberties is proclaimed as an ideal to be pursued by all peoples and all countries.



Some objections and reservations were raised regarding certain points in the declaration. There is no doubt, however, that the document represents an important step on the path towards the juridical-political organization of the world community. For in it, in most solemn form, the dignity of a person is acknowledged to all human beings. And as a consequence there is proclaimed as a fundamental right, the right of free movement in the search for truth and in the attainment of moral good and justice, and also the right to a dignified life, while other rights connected with those mentioned are likewise proclaimed.

It is our earnest wish that the United Nations Organization — in its structure and in its means — may become ever more equal to the magnitude and nobility of its tasks, and that the day may come when every human being will find therein an effective safeguard for the rights which derive directly from his dignity as a person, and which are therefore universal, inviolable and inalienable rights. This is all the more to be hoped for since all human beings, as they take an ever more active part in the public life of their own political communities, are showing an increasing interest in the affairs of all peoples, and are becoming more consciously aware that they are living members of a world community.

Part V

PASTORAL EXHORTATIONS

Duty of Taking Part in Public Life

Once again we deem it opportune to remind our children of their duty to take an active part in public life, and to contribute toward the attainment of the common good of the entire human family

as well as to that of their own political community. They should endeavor, therefore, in the light of the faith and with the strength of love, to insure that the various institutions — whether economic, social, cultural or political in purpose — should be such as not to create obstacles, but rather to facilitate or render less arduous man's perfections of himself both in the natural order as well as in the supernatural.

Scientific Competence, Technical Capacity and Professional Experience

Nevertheless, in order to imbue civilization with sound principles and enliven it with the spirit of the gospel, it is not enough to be illumined with the gift of faith and enkindled with the desire of forwarding a good cause. For this end it is necessary to take an active part in the various organizations and influence them from within. And since our present age is one of outstanding scientific and technical progress and excellence, one will not be able to enter these organizations and work effectively from within unless he is scientifically competent, technically capable and skilled in the practice of his own profession.

Apostolate of a Trained Laity

We desire to call attention to the fact that scientific competence, technical capacity and professional experience, although necessary, are not of themselves sufficient to elevate the relationships of society to an order that is genuinely human: that is, to an order whose foundation is truth, whose measure and objective is justice, whose driving force is love, and whose method of attainment is freedom.

For this end it is certainly necessary that human beings carry on their own temporal activities in accordance with the laws governing them and following the methods corresponding to their nature. But at the same time it is also necessary that they should carry on the activities as acts within the moral order: therefore, as the exercise or vindication of a right, as the fulfilment of a duty or the performance of a service, as a positive answer to the providential design of God directed to our salvation. In other words, it is necessary that human beings, in the intimacy of their own consciences, should so live and act in their temporal lives as to create a synthesis between scientific, technical and professional elements on the one hand, and spiritual values on the other.

Integration of Faith and Action

It is no less clear that today, in traditionally Christian nations, secular institutions, although demonstrating a high degree of scientific and technical perfection, and efficiency in achieving their respective ends, not infrequently are but slightly affected by Christian motivation or inspiration.

It is beyond question that in the creation of those institutions many contributed and continue to contribute who were believed to be and who consider themselves Christians and without doubt, in part at least, they were and are. How does one explain this? It is our opinion that the explanation is to be found in an inconsistency in their minds between religious belief and their action in the temporal sphere. It is necessary therefore, that their interior unity be re-established, and that in their temporal activity faith should be present as a beacon to give light, and charity as a force to give life.

Integral Education

It is our opinion, too, that the above-mentioned inconsistency between the religious faith, in those who believe, and

'Increasingly conscious of their dignity'

their activities in the temporal sphere, results — in great part if not entirely — from the lack of a solid Christian education. Indeed, it happens in many quarters and too often that there is no proportion between scientific training and religious instruction: the former continues and is extended until it reaches higher degrees, while the latter remains at elementary level. It is indispensable, therefore, that in the training of youth, education should be complete and without interruption namely, that in the minds of the young, religious values should be cultivated and the moral conscience refined, in a manner to keep pace with the continuous and ever more abundant assimilation of scientific and technical knowledge. And it is indispensable too that they be instructed regarding the proper way to carry out their actual tasks.

Constant Endeavour

We deem it opportune to point out how difficult it is to understand clearly the relation between the objective requirement of justice and concrete situations, namely, to perceive the degrees and forms in which doctrinal principles and directives ought to be applied to reality.

And the perception of those degrees and forms is all the more difficult in our times, which are marked by a pronounced dynamism. For this reason, the problem of bringing social reality into line with the objective requirements of justice is a problem which will never admit of a definitive solution. Meanwhile, our children must watch over themselves lest they relax and feel satisfied with objectives already achieved.

In fact, all human beings ought rather to reckon that what has been accomplished is but little in comparison with what remains to be done: because organs of production, trade unions, associations, professional organizations, insurance systems, legal systems, political regimes, institutions for culture, health, recreational or sporting purposes — these must all be adjusted to the era of the atom and of the conquest of space: an era which the human family has already entered, wherein it has commenced its new advance towards limitless horizons.

Relations between Catholics and Non-Catholics in Social and Economic Affairs

The doctrinal principles outlined in this document derive from or are suggested by requirements inherent in human nature itself, and are, for the most part, dictates of the natural law. They provide Catholics, therefore, with a vast field in which they can meet and come to an understanding both with Christians separated from this Apostolic See, and also with human beings who are not enlightened by faith in Jesus Christ, but who are endowed with the light of reason and with a natural and operative honesty. In such relations let the faithful be careful to be always consistent in their actions, so that they may never come to any compromise in matters of religion and morals.

At the same time, however, let them be, and show themselves to be, animated by a spirit of understanding and detachment, and disposed to work loyally in the pursuit of objectives which are of their nature good, or conducive to good.

However, one must never confuse error and the person who errs, not even when there is question of error or inadequate knowledge of truth in the moral or religious field. The person who errs is always and above all a human being, and he retains in every case his dignity as a human person, and he must be always regarded and treated in accordance with that lofty dignity. Besides, in every human being, there is a need that is congenital to his nature and never becomes extinguished, compelling him to break through the web of error and open his mind to the knowledge of truth. And

God will never fail to act on his interior being, with the result that a person, who at a given moment of his life lacks the clarity of faith or even adheres to erroneous doctrines, can at a future date be enlightened and believe the truth. Meetings and agreements, in the various sectors of daily life, between believers and those who do not believe or believe insufficiently because they adhere to error, can be occasions for discovering truth and paying homage to it.

It must be borne in mind furthermore, that neither can false philosophical teachings regarding the nature, origin and destiny of the universe and of man, be identified with historical movements that have economic, social, cultural or political ends, not even when these movements have originated from those teachings and have drawn and still draw inspiration therefrom. Because the teachings, once they are drawn up and defined, remain always the same, while the movements, working on historical situations in constant evolution, cannot but be influenced by these latter and cannot avoid, therefore, being subject to changes, even of a profound nature. Besides, who can deny that those movements, in so far as they conform to the dictates of right reason and are interpreters of the lawful aspirations of the human person, contain elements that are positive and deserving of approval?

It can happen, then, that a drawing nearer together or a meeting for the attainment of some practical end, which was formerly deemed inopportune or unproductive, might now or in the future be considered opportune and useful. But to decide whether this moment has arrived, and also to lay down the ways and degrees in which work in common might be possible for the achievement of economic, social, cultural and political ends which are honorable and useful: these are the problems which can only be solved with the virtue of prudence, which is the guiding light of the virtues that regulate the moral life, both individual and social. Therefore, as far as Catholics are concerned, this decision rests primarily with those who live and work in the specific sectors of human society in which those problems arise, always, however, in accordance with the principles of the natural law, with the social doctrine of the church, and with the directives of ecclesiastical authority. For it must not be forgotten that the church has the right and the duty not only to safeguard the principles of ethics and religion, but also to intervene authoritatively with her children in the temporal sphere, when there is a question of judging about the application of those principles to concrete cases.

Little by Little

There are some souls, particularly endowed with generosity, who, on finding situations where the requirements of justice are not satisfied or not satisfied in full, feel enkindled with the desire to change the state of things, as if they wished to have recourse to something like a revolution.

It must be borne in mind that to proceed gradually is the law of life in all its expressions, therefore in human institutions, too, it is not possible to renovate for the better except by working from within them, gradually. Pius XII proclaimed: Salvation and justice are not to be found in revolution, but in evolution through concord. Violence has always achieved only destruction, not construction, the kindling of passions, not their pacification, the accumulation of hate and ruin, not the reconciliation of the contending parties. And it has reduced men and parties to the difficult task of rebuilding, after sad experience, on the ruins of discord.

An Immense Task

There is an immense task incumbent on all men of good will namely, the task of restoring the relations of the human family in truth, in justice, in love and in freedom: the relations between individual human beings, between citizens and their respective political communities, between political communities themselves, between individuals, families, intermediate associations and political commu-

nities on the one hand, and the world community on the other. This is a most exalted task, for it is the task of bringing about true peace in the order established by God.

Admittedly, those who are endeavoring to restore the relations of social life according to the criterions mentioned above, are not many. To them we express our paternal appreciation, and we earnestly invite them to persevere in their work with even greater zeal. And we are comforted by the hope that their number will increase especially among those who believe. For it is an imperative of duty, it is a requirement of love. Every believer in this world of ours must be a spark of light, a center of love, a vivifying leaven amidst his fellowmen: and he will be this all the more perfectly, the more closely he lives in communion with God in the intimacy of his own soul.

In fact, there can be no peace between men unless there is peace within each one of them: unless, that is, each one builds up within himself the order wished by God. Hence St. Augustine asks: Does your soul desire to overcome your lower inclinations? Let it be subject to Him who is on high and it will conquer the lower self: there will be peace in you, true, secure and well-ordered peace. In what does that order consist? God commands the soul, the soul commands the body and there is nothing more orderly than this.

The Prince of Peace

These words of ours, which we have wished to dedicate to the problems that most beset the human family today and on the just solution of which the ordered progress of society depends, are dictated by a profound aspiration which we know is shared by all men of goodwill: The consolidation of peace in the world.

As the humble and unworthy vicar of Him whom the prophet announced as the Prince of Peace we have the duty to expend all our energies in an effort to protect and strengthen this gift.

However, peace will be but an empty-sounding word unless it is founded on the order which this present document has outlined in confident hope: An order founded on truth, built according to justice, vivified and integrated by charity, and put into practice in freedom.

This is such a noble and elevated task that human resources, even though inspired by the most praiseworthy goodwill, cannot bring it to realization alone. In order that human society may reflect as faithfully as possible the kingdom of God, help from on high is necessary. For this reason, during these sacred days our supplication is raised with greater fervor toward Him who by His painful

passion and death overcame sin—the root of discord and the source of sorrows and inequalities — and by His blood reconciled mankind to the Eternal Father, for He himself is our peace. He it is that hath made both one. . . . "And coming He announced the good tidings of peace to you who were afar off, and of peace to those who were near."

And in the liturgy of these days we hear the announcement: "Our Lord Jesus Christ, after His resurrection, stood in the midst of His disciples and said, 'Peace be to you, alleluia!' The disciples rejoiced seeing the Lord."

"He leaves us peace, He brings us peace: peace I leave with you, My peace I give to you, not as the world gives do I give you." This is the peace which we implore of Him with the ardent yearning of our prayer.

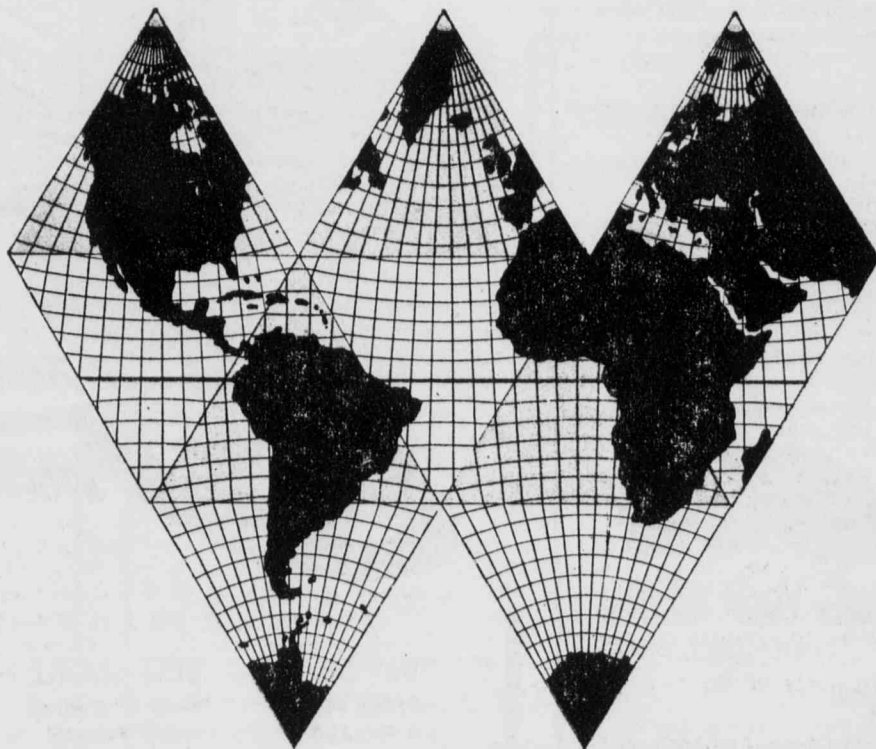
May He banish from the hearts of men whatever might endanger peace, may He transform them into witnesses of truth, justice and brotherly love. May He enlighten the rulers of peoples so that in addition to their solicitude for the proper welfare of their citizens, they may guarantee and defend the great gift of peace. May He enkindle the wills of all, so that they may overcome the barriers that divide, cherish the bonds of mutual charity, understand others, and pardon those who have done them wrong. By virtue of His action, may all peoples of the earth become as brothers, and may the most longed for peace blossom forth and reign always between them.

As a pledge of this peace, and with the ardent wish that it may shine forth on the Christian communities entrusted to your care, especially for the benefit of those who are most lowly and in the greatest need of help and defense, we are glad to impart to you, venerable brothers, to the priests both secular and religious, to the religious men and women and to the faithful of your dioceses, particularly to those who make every effort to put these exhortations of ours into practice, our apostolic blessing in propitiation of heavenly favors. Finally, upon all men of goodwill to whom this encyclical letter is also addressed, we implore from Almighty God health and prosperity.

Given at Rome at St. Peter's, on Holy Thursday, the eleventh day of April, in the year 1963, the fifth of our Pontificate.

Joannes XXIII
Pf

JOHN XXIII.



She's From Sunny Phoenix



One member of the Spectator staff probably isn't accustomed to Seattle-type rain. She is Marcia Bianchini, one of the Spec's picture editors, and her home is in sunny Phoenix.

A freshman, Marcia is majoring in art, which is her



Marcia Bianchini

main interest. And she often spends her free time painting.

Besides working for The Spec, Marcia is a member of the Pep Club. She also participated in women's intramural volleyball and is a "sports enthusiast."

According to "informed sources," Marcia recently decided to become a seamstress . . . Even more recently, she abandoned that idea!

Probings

No Poltergeist

by Paul Hill

Those mysterious agents of destruction have struck again in Bellarmine Hall, this time at the expense of a candy machine. To dozens of hungry late-night students the damage done to the candy machine was like a rabbit punch delivered to an old friend. Some enterprising being (who knows whether it was a resident or a poltergeist) cleverly deduced that he could make off with all eight candy bars in the display case if he smashed the window.

THUS ANOTHER perfect crime has been committed in the men's dorm. The perpetrators of the great ironing board swindle are still at large, (though now inactive since the new ironing boards are attached to the bed-rock with huge steel bolts) and the petty thieves and vandals are still in business.

The dorm officers have made some creditable attempts at stemming the onrush of anarchy while Fr. Rebhahn and his minions have kept constant vigilance; yet it looks like the end of the stupid destruction in the dorm will only come in time, with the growth of the residents into maturity.

JUDGING FROM the quality and experience of the persons running for its 15 open positions, the senate should be better than ever next year, the loss of this year's two "best senators" not withstanding. The importance of this improvement is obvious: the senate will continue to be the biggest cog in the ASSU machine.

Even with the senate's increasing importance, many students have failed to pay it sufficient attention. Just a few weeks ago when the election code was passed, few students even took notice. Now, with the code in operation only two weeks, people are protesting not the code's application but its text.

WITHOUT TRYING to pre-judge the validity of the protest being made (namely of the hour-requirements for class officers and the loyalty cup selection rules) it should be pointed out that the time to argue about the senate's power to make its regulations was before the bill was signed into law. The election code was under discussion for over a month during which time any student could suggest alterations or additions to the text, without having to fight a case through the red tape of the judicial board. Maybe this will teach the discontented students and others to pay more attention to the goings-on of the senate.

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The Pause That Refreshes:

Little Mary Loves the Chieftains

By SID CLARK

Crowded tables and groggy eyes, black coffee and a smiling face form a familiar scene on our campus in the early morning hours of a typical school day.

The crowded tables, piled with books and surrounded by too many chairs, are in the Chieftain. The groggy eyes belong to the students who occupy these chairs, and the black coffee is usually being served by a warm and friendly little lady who owns the smiling face.

THE CHERUB-FACED lady is Mrs. Mary Elliot, who is better known as "Little Mary" by the Chieftain mob because she stands only five feet on tiptoes.

Mary has been a part of the S.U. cafeteria staff since the postwar days of 1948.

"Of course in those days we were located (the Chieftain), under the Old Science Bldg. It was called the Cave then. (The old Cave is now the campus bookstore.) Sometimes the students were so close together they didn't know whether they were drinking their own coffee or the fellow's in the next seat. All the coffee was served by hand then. It was quite a squeeze at times, but it was still fun."

IN REFERENCE to the coffee, Mary stated that about the



Spectator photo by Art Kritzer

COFFEE, CREAM AND SUGAR plus a smile are cheerfully served by Mrs. Mary Elliot in the Chieftain.

same amount was served then as now—an estimated 1,500 cups per day.

Mary is from Seattle and lives at home with her husband in St. John's Parish. She has seven grandchildren and said that in 1954 one of her three sons, Hank, graduated from S.U. with a 4.0 g.p.a.

When asked what she liked most about working in the Chieftain, Mary said that more than anything else, she just enjoyed talking to the students who pass through the line each day.

"MOST OF THEM are well-mannered and polite," she said. Mary has seen many colorful people pass through the cafeteria lines, but her favorites still remain the two little twin boys she used to see every day about ten years ago. The twins were, of course, the O'Briens, Johnny and Eddie.

Mary has special praise for her boss, Mrs. Vernon Anderson, and plans to continue working "as long as the Lord lets me." And this may explain why students who move quickly in the line and have the correct change get cream and sugar and a warm smile with their coffee.

**courses....ugh
register...rush
stand...wait...
shuffle...go...
twitch...fidget
...yawn...stop
move...nearer
nearer...filled
...pause**

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Senate to Consider Four Motions Sunday

By MIKE PARKS

The student senate will meet Sunday at 7 p.m. in the Chieftain conference room to consider four motions, two of them pertaining to appointments by Dick Otto, ASSU president. The choice of Dick Twohy as chairman of frosh orientation and Alice Helldoerfer as chairman of the ASSU cultural committee is up for senate approval.

THE BILL introduced at last week's meeting by Mike Reynolds, calling for the ASSU to sponsor a complete (room and board, tuition, books and fees) scholarship for an S.U. senior each year, has not been put on the agenda. Reynolds told The Spectator that he had not decided whether he will bring the bill up again.

The senate also will consider Paul Hill's motion to approve the constitution of Gamma Sigma Phi, a new women's service honorary. This is the club whose formation earlier this year as a social sorority (under a different name) prodded the senate into passing a resolution against social fraternities and sororities. Hill commented that he is satisfied that the new club does not fall into the category of a social sorority.

JOHN FATTORINI, chairman of the senate, told The Spectator that Kip Toner will give his first report as ASSU treasurer. He also said that the chairmen of the fall leadership conference and '64 Homecoming will be announced at the meeting.

52 Incoming Frosh Win Awards

The scholarship committee has announced the names of 52 high school seniors who will receive scholarships to attend S.U. next year. The sponsors of the scholarships and the recipients are:

The Boeing Company, \$600 four-year scholarship award went to David Hill from DeSales High in Walla Walla. Also receiving a Boeing award is William Bigas from Blanchet in Seattle.

PAUL LANTZ from O'Dea will receive the Western Gear Foundation award in honor of the late Philip L. Bannan, Sr. This is a \$500, four-year scholarship.

The Palmer Supply Company \$500 scholarship will go to Richard Henderickson of Seattle Prep.

A one-year full-tuition Paul Pigott scholarship was awarded

to Steven Wentworth of Renton High.

High school seniors awarded full tuition academic scholarships for the year of '63-'64 in the men's division are: Ramunas Mikellonis and Harold Schindler, Seattle Prep; Robert Aiello, O'Dea High; Milton Brown, Evergreen Sr. High; Gary Buckley, Jesuit High, Portland; John Driscoll, Port Angeles High; Robert Johnson, Elma High; Paul Neeson, Calipatria High in California, and Douglas Pernerl, W. F. High, Chehalis.

Academic awards of one year's full tuition in the women's division are as follows: Margaret Harrington and Carla Wells from Holy Names, Seattle; Cindy Bass, Bellevue Sr. High; Jane Cunningham, Bishop Garcia Diego High, Santa Barbara, Calif.; Sharon Goulet, Woodrow Wilson, Tacoma; Dianne Grimm, Mater Dei High, Garden Grove, Calif.; Kathleen Lampman, Blanchet High; Kathleen O'Hara, Bishop O'Dowd High, Oakland; Judith Vitzthum, Judge Memorial Catholic High, Salt Lake City, and Karen Vobalensky, Scappoose High, Ore.

THE PRESIDENT'S SCHOLARSHIPS are awarded only to Catholic high school graduates. Four-year tuition awards have been given to Richard Lavton, Bellarmine Prep, Tacoma; Walt-

er Haven, Gonzaga Prep, Spokane, and Michael White, Seattle Prep. A three-year scholarship has been awarded to Terry Cooper from Marquette in Yakima.

The following students are receiving one-year President's tuition grants: Janet Dupas, Aquinas Academy, Tacoma; Gladys Kreiling, Blanchet; Glena Franklin, Forest Ridge; Colleen Duffy, Holy Angels; Johnnie DeWilde, Holy Names; Judy Bride, Holy Rosary; Diane Faudree, Immaculate; Thomas Rigert, Jesuit High; Tom Honzel, Loyola, Missoula, Mont.; Carol Parham, Marycliff, Spokane; Genevieve Mathis, Monroe, Fairbanks, Alaska; Ray Liedtke, O'Dea; Kathleen Wong, Star of the Sea Academy, Honolulu; Gary Cuillier, Marquette, Yakima; Ken Hupf, Seattle Prep; Carol Champoux, St. Joseph, Yakima; Marilyn Curry, Yakima Central, and Linda Qualheim, St. Leo, Tacoma.

PRINCIPAL'S scholarships awarded to public schools for full-tuition grants went to: Gary Good, Auburn High; Jeanne Phillips, Glacier High, Seattle; Patricia Sweeney, Foster High, Tukwila; Jan Baker, Issaquah Sr. High; Janet McCloskey, Kent Meridian High; Sheila Nickols, Lake Washington Sr. High, and Betty Layson, Rainier Beach High.

congratulations graduates



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Berkeley Physicist To Lecture at S. U.

Dr. Leroy T. Kerth, of the Lawrence Radiation Laboratory, University of California at Berkeley, will serve as a visiting lecturer at S.U. Monday through

Wednesday. He is expected to give lectures, meet informally with students and staff members and consult on curriculum and research problems in physics.

Fall Calendar Before Board

Dan Mahoney, newly installed ASSU second vice president, announced a meeting of the activities board for 7 p.m. Monday in the Bannan first floor conference room.

Both dates and the types of functions desirable for the fall quarter activities calendar will be discussed at the meeting.

The final proposed calendar will be considered for approval at a meeting on May 20. All date requests must be received by Mahoney prior to this meeting. Final senate approval of the calendar is scheduled May 26.

Those fall dates open for club-sponsored functions are: Sept. 21, 22, 27, 28; Oct. 4, 5, 6, 11, 12, 18, 19, 25, 26; Nov. 1, 2, 3, 8, 9, 15, 16, 22, 23, 29, 30.

Arrangements for Dr. Kerth's visit have been made by Fr. James Cowgill, S.J., head of the physics dept. The physicist will visit under the auspices of the American Association of Physics Teachers and the American Institute of Physics as part of a nation-wide program to stimulate interest in physics.

His field of interest is high energy particle physics, especially K meson-nucleon interactions. Recently he has been concerned with the development and experimental use of spark chambers in high energy particle research.

SOLD OUT

Luau tickets for May 18 are sold out, according to Paul Chinen, president of the Hawaiian Club.

There were 400 tickets available this year, an increase of 100 over last year.

ON STAGE

TONIGHT AND TOMORROW ONLY

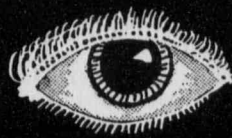
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LAST MIXER

U.W. Rally Strangles S.U. Win Streak

S.U.'s nine-game win string came to an end yesterday, with a 6-4 loss to U.W. at Graves field.

Glen Mattison's fourth home run of the season gave the Chiefs a 3-0 first inning lead. After that, S.U. mustered only two hits off Husky hurler Jake Cupp—singles by Dan Salceda and Dave Borden.

THE HUSKIES scored a single run in the third, then tied the tally in the fifth on Les

Uyehara's double and singles by Girard Stone and Stu Thompson.

Two more runs came in the sixth before reliever Frank Keenan could get the last two batters. Another run scored in the eighth off Denny Hodovance. Starter Rudy D'Amico (1-3) was the loser.

S.U. STARTED a comeback in the ninth when, with one out, Jerry Schatz walked. Pinch-

hitter Steve Hunter fanned, but Bill Wilber reached base on an error, Schatz scoring on the play. Steve Wandzilak walked. Larry Buzzard then took a third strike for the final out.

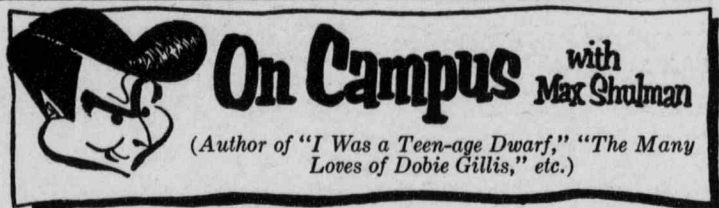
The Chieftains are now 16-6 for the season, 2-1 against the Huskies. The two teams will wind up their series Monday at the White Center stadium.

The Chieftains recorded their 16th win of the season Wednesday when they beat the U. of Puget Sound 13-2. The S.U. team came from a 1-0 deficit in the bottom of the first inning to a 3-1 lead when Mattison homered, scoring Salceda and Bob Neubauer.

The Chiefs scored the rest of their runs on the strength of home runs by Neubauer and Andy Erickson—the game's winning pitcher.



THE SQUEEZE PLAY: Bill Wilber is bunting home Glen Mattison in a squeeze play during the S.U.-UBC baseball contest Tuesday afternoon. Mattison scored on the play and Wilber was safe on first base.

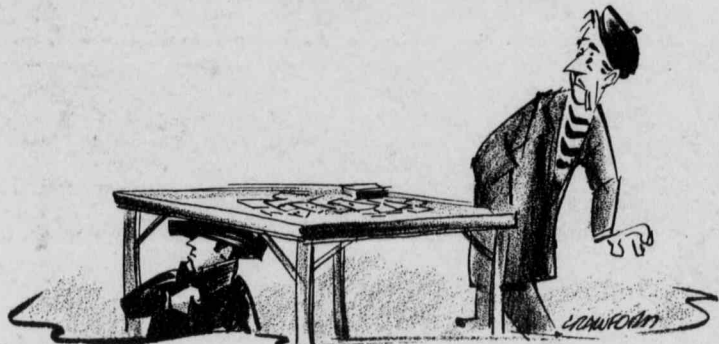


HOW TO SEE EUROPE FOR ONLY \$300 A DAY: NO. 2

Last week we discussed England, the first stop on the tour of Europe that every American college student is going to make this summer. Today we will take up your next stop—France, or the Pearl of the Pacific, as it is generally called.

To get from England to France, one greases one's body and swims the English Channel. Similarly, to get from France to Spain, one greases one's body and slides down the Pyrenees. And, of course, to get from France to Switzerland, one greases one's body and wriggles through the Simplon Tunnel. Thus, as you can see, the most important single item to take to Europe is a valise full of grease.

No, I am wrong. The most important thing to take to Europe is a valise full of Marlboro Cigarettes—or at least as many as



He introduced shortness to France

the customs regulations will allow. And if by chance you should run out of Marlboros in Europe, do not despair. That familiar red and white Marlboro package is as omnipresent in Europe as it is in all fifty of the United States. And it is the same superb cigarette you find at home—the same pure white filter, the same zesty, mellow blend of tobaccos preceding the filter. This gem of the tobaccoist's art, this prodigy of cigarette engineering, was achieved by Marlboro's well-known research team—Fred Softpack and Walter Fliptop—and I, for one, am grateful.

But I digress. We were speaking of France—or the Serpent of the Nile, as it is popularly termed.

Let us first briefly sum up the history of France. The nation was discovered in 1066 by Madame Guillotine. There followed a series of costly wars with Schleswig-Holstein, the Cleveland Indians, and Jean Jacques Rousseau. Stability finally came to this troubled land with the coronation of Marshal Foch, who married Lorraine Alsace and had three children: Flopsy, Mopsy, and Charlemagne. This later became known as the Petit Trianon.

Marshal Foch—or the Boy Orator of the Platte, as he was affectionately called—was succeeded by Napoleon, who introduced shortness to France. Until Napoleon the French were the tallest nation in Europe. After Napoleon most Frenchmen were able to walk comfortably under card tables. This later became known as the Hunchback of Notre Dame.

Napoleon, after his defeat by Credit Mobilier, was exiled to Elba, where he made the famous statement, "Able was I ere I saw Elba." This sentence reads the same whether you spell it forward or backward. You can also spell Marlboro backward—Oroblam. Do not, however, try to smoke Marlboro backward because that undoes all the pleasure of the finest cigarette made.

After Napoleon's death the French people fell into a great fit of melancholy, known as the Louisiana Purchase. For over a century everyone sat around moping and refusing his food. This torpor was not lifted until Eiffel built his famous tower, which made everybody giggle so hard that today France is the gayest country in Europe.

Each night the colorful natives gather at sidewalk cafes and shout "Oo-la-la!" as Maurice Chevalier promenades down the Champs Elysees swinging his malacca cane. Then, tired but happy, everyone goes to the Louvre for bowls of onion soup.

The principal industry of France is cashing travellers checks.

Well sir, I guess that's all you need to know about France. Next week we will visit the Land of the Midnight Sun—Spain.

© 1963 Max Shulman

Next week, every week, the best cigarette you can buy the whole world over is filter-tipped Marlboros—soft pack or Flip-Top box—you get a lot to like.

Softballers Win In Even Contest

The Tartars and the Oly's were victorious in intramural softball competition yesterday. The victory was the third in a row for the Tartars this season and the first for the Oly's.

The Beaver Hunters opened the game up with a bang against the Tartars, scoring three runs in the first inning, but the Tartars came back and weren't behind the rest of the afternoon after the third inning. The final score in the close contest was 7-8 with the Tartars on top.

The Oly's won their contest with the Pioneer Squares in a seventh-inning rally when John Thrush, Rich Demar and Frank Frediani figured in scoring two runs for the Oly's which gave that team a 12-10 victory.

Tomorrow, Reynold's Raiders will play the Rat Pack at 9 a.m. in a rematch contest at Broadway field. The Menehunes and the Wetbacks will clash at 11 a.m.

Fr. Eckstein High For S.U. Keglers

The men's high game in the S.U. bowling league was rolled by Fr. Leo Eckstein, S.J., from St. Joseph's parish. Fr. Eckstein's high game was 223 and his afternoon's series was a 601.

Warren Razore knocked down the most number of pins, however, as he rolled a 633 series. Allison Reed was the coeds' top bowler with a high 200 game and a 490 series.

Yesterday's results: Checkmates 3, Misfits 1; Studs 3, Three 2A's 1; Untouchables 3, BWOC's 1; Ke Allis 4, B-Balls, 0; Second Halves 3, Caps 1.

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In the Limelight

I Just Ain't Jerry Workman and S.U.

By Jim Haley

Greater and less humane injustices have never before been inflicted on a single human being in the history of man's dealings with his fellows. I have been wounded.

I first noticed it when I walked cheerfully into the office of Tom Page, S.U. golf coach, and was greeted by a sparkling "good morning, JERRY." My heart stopped for a second—just long enough for me to swallow my shock and anguish. I then did an immediate about-face, walked to The Spectator office, took the phone in my sweaty hand and finished my business with Mr. Page via the telephone.

I WAS SITTING on the bench of the Chieftain baseball team with my camera in one hand and notebook in the other when a reserve sitting next to me spied the camera. "What kind of camera is that, JERRY?" he questioned with innocent expression and tone. "It's an Exakta Thagee Dresden with an f/2, 58mm. Biotar lens. It was made behind the Iron Curtain, if you drop it you owe me \$250 and I'm a Russian spy," I said curtly in one breath. Again I was saddened and I put my head between my knees and cried until the end of the game and everyone else had gone home.

YESTERDAY MORNING, I was walking down some stairs and a chipper student attacked my sensibilities with a bitter sound: "Hi ya, JERRY." I thought about it for a moment and decided that it was time to set the records straight. There is a JERRY on campus who spells his last name the same way I spell mine. He likes sports, girls and popcorn—so do I. But my name happens not to be JERRY.

So, in recording this, I hope that further incidents, such as the ones I have mentioned, can be avoided and my blood pressure will remain normal.

There now, let's get back to the ranch. Tom Workman, former basketball star for the Blanchet Braves, is now in the process of deciding which school he will attend next year.

ANY COACH in the immediate area would give his eye-teeth to have the all-stater work under his supervision. Bob Boyd, S.U.'s new basketball coach, is no exception to this rule. "Both Boyd and Roman Miller from S.U. have talked to me about going there," Workman said. The 6-5 player has been accepted by the University on the merit of his 3.0 g.p.a. attained at Blanchet.

"I'm considering going to S.U., the U.W., Santa Clara University and a couple of other out of state schools," Workman said. Workman listed three qualifications that the future university of his choice would necessarily have: a good curriculum, a good basketball team and a fast basketball team.

S.U. HAS TRADITIONALLY been a club with a flying foot or two in the fire and Boyd promises to keep that tradition alive. On the other hand, Mac Duckworth, the U.W.'s new coach, has also promised a fast game and, once more, is in the possession of one Don Zech and an assistant coach, an ace in the hole as far as Workman is concerned. Zech was the former Blanchet mentor who coached the Braves to the state championship this past season—and it was this past season that Workman starred in the Blanchet cause. This doesn't aid the S.U. chances for putting Workman in a scarlet and white uniform.

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UP IN THE AIR is Christel Brellochs (left) over Marg Raney's news about the AWS spring fashion show, "C'est Printemps." Spring fashions by Le-Jays will be modeled by the AWS fashion board and best dressed girl finalists at 8 p.m., Monday, in the Chieftain lounge.

'63 Aegis On Press

The 1963 Aegis will go to press this afternoon, announced Kathy Sifferman, Aegis editor-in-chief. S.U.'s yearbook is expected to be ready for distribution by the end of this month.

THIS YEAR'S annual will contain 200 pages, eight more than last year. It will also feature an activities index in addition to the student and faculty indexes. The theme of the book is unity at S.U. The two-toned blue cover was designed by Mrs. Randolph Murray, junior.

"We tried to make the book's divisions more specific this year," said Kathy, explaining layout procedures.

ALL FULL-TIME students who have attended S.U. three quarters may obtain their annuals in the Aegis office, Buhr 404.

Young Republicans Vote Van Dyk as President

Dick Van Dyk, soph., is the new president of the S.U. Young Republicans for the next school year. Helping him as vice-president will be Don Ide, freshman.

Other officers include Catherine Buck, secretary; J. D. Fitterer, treasurer, and Steve Starbuck, publicity director.

The officers, who were elected recently, will serve until spring of 1964.

SMOKE SIGNALS

Today

Activities

Sophomore class "Patio Party," 9 p.m. to 12:30 a.m. on the Bellarmine patio. Couples only, casual dress. Music by the Accents. \$1.50 per couple. Tickets sold in Chieftain this morning. No tickets will be sold at the door.

Meetings

Panxenia Club will discuss the International Trade Fair at noon in P303.

Tomorrow

Activities

Frosh Class outing — Gold Creek Park, 11:30 a.m.

International Club's "Kavarek" 8 p.m. to midnight in Bellarmine dining room. Dance featuring Bill Ramsey's band and folk singers.

Tuesday

Meetings

Gavel Club will have election of officers and presentation of awards at 8 p.m. in the English House.

Reminder

Those who have tickets to see Alan Mowbray may return them to the ASSU office for a refund of \$1.

Bumanglag Prexy For Hawaiian Club

Carlos Bumanglag, sophomore, is the new president of the Hawaiian Club for the '63-'64 school year. Assisting him will be Dennis Man as vice president.

Treasurer for the club will be Victor Menezes. Secretary is Lenora Akiona with Hermon Marciel as publicity director.

ORIENTATION MEETING

Everyone interested in working on frosh orientation next year is invited to meet with Dick Twohy, chairman, at 1 p.m. today, Bannan Aud.

WANT ADS

Want Ad blanks are available in the Spectator office. Rate is 4c a word, plus 25c billing charge unless paid in advance.

THESIS, term papers, manuscript typing. Mrs. Rich. WE 7-2423.

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